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Art festivals in the church [pages 30-37]

a churchwide campaign

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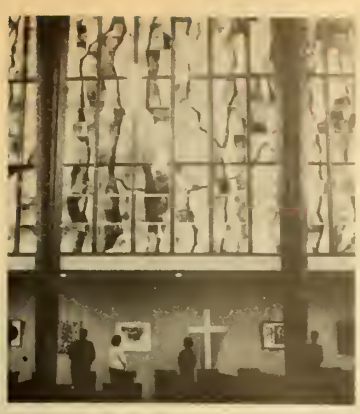

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T-10/69

Weekend With Nelda

By ROBERT L. SANDS

Before a weekend visit with her "foster family," Nelda enjoys a stop at the school beauty parlor.

NELDA ROY is a happy, healthy, likable 12-year-old who is mentally retarded. Her IQ is 20-50, or just under that of a normal two-year-old.

During the week, Nelda lives at Lincoln State School, Lincoln, Ill., with 3,861 other retarded students. But Sundays are something else, thanks to her special "foster family" from First United Methodist Church in nearby Clinton.

Nelda's weekend adventures started about a year ago, the day Forrest Douglas somewhat reluctantly forsook a pro football game to visit one of Lincoln School's dormitories with his wife, Marian. There they met 20 chattering girls. Out of the group came Nelda who made straight for them, Mrs. Douglas recalls. It was love at first sight. Nelda has been a Sunday guest of the Douglases numerous times since, enjoying church, scrumptious Sunday dinners—even drum lessons from one of the two Douglas boys, 14-year-old Dick, already a combo leader.

Nelda is one of some two dozen retarded young people who have spent Sundays in Clinton United Methodist homes through a program set up in 1968. The idea came from Mrs. Marsha Schleich, a Lincoln School child-care aide and member of First Church.

Success in recruiting members was not immediate, partly because Lincoln is a good 25 miles from Clinton.

"But Marsha just kept at it until the church and school got together," recalls Leo Ewing, senior pastor. Her efforts to create concern for mentally retarded children took several forms, including a church Valentine's Day party for a busload of girls.

Six families initiated the visitation venture. A month

James L. Cole, who supervises a staff of 90 at the school, takes a moment to visit with Nelda. He says churches could do much to minimize public apathy toward the nation's mentally retarded people.

A day at the Douglas home is a joyful time for Nelda. Here she gets a drum lesson from Dick, who considers her a kid sister to be spoiled. All she wants is love and affection, the family found.

later they were joined by three more families, all of whom "adopted" one or two children for a Sunday. Now at least a dozen families take part in the program, sponsored by the congregation's commission on Christian social concerns.

Most of the handicapped visitors to Clinton homes are, like Nelda, trainable but not educable. They never will be able to perform academically, but they can learn socially acceptable behavior. Many are in their teens; some in their early 20s. School instructors have taught them the essentials of self-care and basic social skills—how to eat, play, and take instructions.

Fridays at Lincoln State are devoted to beauty culture, in preparation for the weekend outing. Beauticians counsel the girls on proper use of makeup. Hair is cut, shampooed, and set as needed. Nails are professionally manicured.

Sunday mornings are charged with anticipation as youngsters wait to be picked up by their foster families. The Douglases take Nelda to church with them. Later, seated with his family at the dinner table, Mr. Douglas watches Nelda's pudgy fingers struggle to hold a glass of milk. "She provides the Christmas spirit that lasts all year long," he finally comments. (The family had met Nelda not long before Christmas.)

"It's bigger than that," Dick quickly interjects as he slips an arm around Nelda's shoulders and guides the milk glass safely upward. To Dick and his older brother Mark, Nelda is a kid sister to be spoiled and pampered.

Nobody pays attention to the Mongoloid characteristics of the newest family member. The bright, slanted eyes, hoarse grunts, and ready, twisted smile collectively communicate the only thing Nelda has to give to the world around her—honest love. The boys and their parents return it unabashedly from their own overflowing reservoir of affection. The family sends Nelda birthday and Christmas gifts, and visits her at Lincoln School.

So the Douglases and their friends in the Clinton church are able to provide a one-to-one relationship to the mentally retarded, the chief prerequisite in the learning process which is preparing them for adaptation to a life outside the red-brick walls of their institution.

"We just can't do that at Lincoln with only one aide on the floor for 30 students," says Dr. Louis Belinson, school superintendent.

Mr. Douglas calls Nelda "the Christmas spirit that lasts all year." She is one of some two dozen retarded young people—most of them in their teens or early 20s—who enjoy weekends with Clinton United Methodist families.

Other school officials also are enthusiastic supporters of the Clinton project. James L. Cole, who supervises a staff which includes a physician-social worker, special educators, technicians, vocational counselors, dietitians, and others, says churches and selected community social agencies near institutions for mentally retarded children can help to minimize public apathy toward a problem usually (and gratefully) left in the laps of physicians, psychologists, and social workers.

"The total job of returning the mentally retarded to the community is a two-way street," he explains. "We train the child here at Lincoln in skills for social acceptability. At the same time we have to train the community as to what to expect from a retarded child. The foster parents of Clinton United Methodist Church make the latter easier for us.

"These trips away from the school," he says, "have been motivation enough for the students to want to learn faster, to know how to dress properly and to talk and speak softly. And that's a big stride forward."

Close association with students of extremely low IQ has taught Clintonians that even seriously retarded children realize they are different from other people. Clinton United Methodists are helping to demonstrate that being "different" should not exclude anyone from acceptance in the human family at large. And what benefits do the foster families receive?

"You get more than you give," Forrest Douglas finds. "These children make no demands on you. All they want is love and affection. The feeling you have toward them is straight from God."

Dr. Belinson, Lincoln school's superintendent, observes: "Religion here has taken on a broader meaning because the people have given of themselves for the handicapped."

"At the beginning people were reluctant to try the program," Pastor Ewing recalls. "They were frightened because the idea was all so new and strange to them. But we've been amazed at the response. Some have said it has influenced their family life—that their children had learned to share, for instance. No one yet has had an unpleasant experience. No one has declined to entertain a child a second time." □

Five Laymen Talk About Their Church

TAKE FIVE United Methodist laymen from across the nation, none known to any other until they sit down together around a table. Place a microphone and tape recorder before them, and then ask them to talk about the church—what is wrong with it and right with it, their concerns about it, and what issues the church is or is not facing.

That was the setting as Newman Cryer and John Lovelace, TOGETHER associate editors, interviewed five delegates to the National Conference of United Methodist Men on Purdue University's campus in West Lafayette, Ind., in last July's swelter.

The men were Harold L. Patchett, electrical contractor, Everett, Wash.; Leigh M. Roberts, university professor of psychiatry, Madison, Wis.; James M. Robinson, junior-high-school principal, Nashville, Tenn.; Leonard V. Sorg (former national president of EUB Men), chemical engineer, Kansas City, Mo.; and Lester Stewart, university professor of education, Troy, Ala.

At first, the panel members expressed some personal concerns about United Methodism as they see it in their churches, but they agreed that the implications go far beyond the local church or one denomination. Then they responded to specific questions, which are excerpted here from nearly two hours of lively conversation.

Is the church speaking to the moral issues of our time in relevant ways?

PATCHETT: When we think of moral issues, we tend to think of narcotics, liquor, and things like that. But there are other moral issues around us all the time. One is how far and in what direction to go in providing recreational activities for young people. The church should be willing to participate in planning for this sort of thing.

ROBINSON: There are moral aspects to urban renewal. Does a government have the right to come in and tear down a community for a highway or a high-rise complex without prior dialogue with residents of that community?

SORG: The building trades have been on strike in our community. Isn't there a moral responsibility for people to perform work in such a way that the total community does not suffer thereby?

ROBINSON: In the teaching profession, we should not have the right to strike, people say. And they say this about doctors, too.

PATCHETT: We are getting into the area of pressure groups. We have them in our state legislatures, in Congress, and in the church. They are taking advantage of the fact that they are organized, saying, "We have so many members, and therefore we're going to decide what the masses of people are going to do." This is a moral issue.

SORG: In addition to labor unions, we are beginning to see confederations of engineers, scientists, and other professional groups that once could bargain individually for themselves.

STEWART: Just what is the church's position on these issues?

ROBERTS: The problem is that because of its diluted nature, the church too often does not take a position. If there is a war of a popular sort on which everyone more or less agrees, the church will take a common position. But if it is a highly controversial issue, the tendency is not to take a stand.

SORG: A part of our tradition has been that the church should not get into politics or speak on public issues but should stay within the stated Christian realm. Many local congregations would not tolerate a minister who stated his honest feelings about war or other controversial issues.

PATCHETT: This is the last thing a minister would want to do, because we've got pressure groups in the church that would be right after him. But the church is going to have to be more specific if it is going to be effective. We simply cannot try to be on the fence all the time and have people pay attention.

What kind of image do people outside have of the church?

ROBINSON: Many of them think we are not "doing our thing." They think more in terms of what we are not doing than what we are doing.

ROBERTS: They see a lukewarm, watered-down version of the church as a group of people who are concerned about themselves and their own present and future.

How can the church shift its emphasis from institutional matters to its primary mission?

PATCHETT: The gap is widening between the people who want to keep

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What are you doing 1:45 Sunday afternoon?

Leonard V. Sorg,
Chemical engineer:
"We are bound up with too much organization and with the enlargement and enhancement of tradition. It ought to be possible to trim down some of our structure in order to release talent and other resources for use where greater opportunity exists."

Harold L. Patchett,
Electrical contractor:
"While there are some notable exceptions, our church schools are suffering in all departments because we expect to get professional leadership from volunteers who just don't have the time to give. We are at a point where we need professional leadership."

Lester Stewart,
University professor:
"I anticipate a good deal of unhappiness if this [Block] manifesto really becomes a demand. In fact, I can see many people leaving our church if they feel this is part of the demand of the church."

the church—the institution—going and those who want to get the church out into the marketplace with its mission. These two segments have to be drawn together because the church in mission cannot function at all without the support of the institution.

SORG: Many people of the "scattered church" have disdain for those of the "gathered church," but often the inspiration and dedication comes while we are in the gathered group. There is a weakening in our dedication unless we have a recurrence of inspiration, and the gathered or established church is our source of inspiration each Sunday.

ROBINSON: We have allowed a polarization to take place, and this makes it difficult to get to the middle ground that we are really seeking, where we can have both segments working together and complementing each other.

How good an understanding of the church do laymen have today?

SORG: They have a very low level of understanding despite the fact that most of our church publications—and much of the preaching—are rather enlightening. We have tried in our conference to write a statement for laymen on what the church really is, but we are still struggling with it. It has not been published.

PATCHETT: I think laymen have a very good understanding of the church, basically. Perhaps you have not been able to get the statement written because the leaders themselves haven't been able to decide what they want to tell lay people. Our *Discipline* is too involved, and the church is overorganized with all its councils and boards and commissions. The leadership does not always know where it wants to go. And, often, people come into the church on "confusion of faith" rather than on confession of faith because of this uncertainty.

STEWART: On the other hand, a rigid definition of the church might restrict us too much. When we are in total agreement on a definition, then we are bound by this definition and there is no escaping it. Maybe we refuse to admit to a clear definition of the church as a kind of protection for ourselves.

Is the church succeeding in reaching out beyond the middle class to other segments of our society?

ROBERTS: We are failing in this because, by and large, it is not our goal. We are not very much interested in reaching out beyond our membership. Our goal has to do more with maintaining the institutional church and developing a comfortable, personable pattern for oneself and one's family. We do have goals for reaching out, but we adhere to them only with lip service.

ROBINSON: It may be just a minor advance, but I sense that we are less comfortable in our complacency than we used to be. A few years ago churches were quite comfortable in their narrow evangelistic programs, but now we are becoming more uncomfortable.

PATCHETT: I come from a community where Boeing is building a new plane, and the influx of people into this area has been beyond anybody's imagination over the last couple of years. My church has been approached with the idea of starting a day nursery to take care of a lot of the children of working mothers. It would be a good example of outreach, but there are people in the church who frown on the idea because this would interfere with existing programmed activities. Our own program becomes self-consuming.

Leigh M. Roberts,
University professor:
"We are not much interested in reaching out beyond our membership. Our goal has to do more with maintaining the institutional church and developing a comfortable, personable pattern for oneself and one's family. We do have goals, but we adhere to them only with lip service."

James M. Robinson,
Junior-high-school principal:
"The church is controlled now by those who represent the status quo, and they want to keep things as they are. They work against forces of change so that things will not get too far out of hand. At least this is what people say about the church."

Do you think the church should get into politics?

ROBERTS: I believe the church should be an agent for social change, and one of the means for this is political. There are other means, too, such as projects and educational activities, but there is always a cost involved in trying to get people involved in carrying out social change. The cost is that the institutional church would decrease in size.

ROBINSON: It is said we are creatures of the establishment. The church is controlled by those who represent the status quo and want to keep things as they are. They work against forces of change so that things will not get too far out of hand.

SORG: If the church is going to enter into social reform, it has to study its means and its impact very carefully. Earlier this year, I went to Washington as part of a church lobby to get the Federal Housing bill passed. We did our best, but the bill would have passed whether we had been there or not. Later one representative, who is a personal friend of mine, commented that he was interested to see the church become concerned about political issues, but he felt our presentation was very ineptly done.

How good a job is being done in Christian education?

SORG: Recently The United Methodist Church has done something that appeals to me in the series of study books they have prepared on strengthening of our faith. As long as a church school continues to use the International Lessons, in my opinion it is dead. It was a great move for our church to develop this new series, and it has revitalized the discussion in the adult class in my church. If the church is going to be involved in social action, and if it is going to be so out of Christian concern, then laymen have to be educated theologically.

PATCHETT: While there are some notable exceptions, I believe our church schools are suffering in all departments because we expect to get professional leadership from volunteers who just don't have the time to give. We are at the point where we need professional leadership, and we ought to be employing paid supervisors in some cases. Because of the poor teaching we have, I think our church schools are in pretty bad shape.

ROBERTS: By and large our schools are educationally inferior. The idea of continuing education for adults hasn't quite caught on yet in the local churches. Perhaps when it does, we will have more examples of religious learning taking place among adults.

STEWART: I have been working with seventh and eighth-grade students, and I am inclined to agree with what has been said. I think we are not really meeting their needs.

Are the churches reaching young people?

STEWART: In one church I have observed recently, I feel very little is being done. We do not offer much challenge to youth.

ROBINSON: It's true that our programs are not very attractive to the young people, but they have a responsibility, too. They want to be in on the planning. I know of one church where youth were in on council meetings to plan a retreat, and they were quite excited about it. But when it was held, not many showed up. They had all kinds of excuses. So participation in the planning alone is not the whole answer.

What can the church say or do about campus unrest?

PATCHETT: I wonder how many of our church-oriented young people are involved. I rather suspect that not very many are. I don't know anybody in my church who is involved, and I don't think the church has any direct responsibility in this area.

ROBINSON: Well, I disagree wholeheartedly, and I would hope that Christian-trained young people would be the first to take action against injustice and to demand change. I'm not talking about destructiveness, but even that is understandable in view of the response of some administrators. I know of a case which began with letters of protest to an administration. After eight letters, all of which were ignored, the reaction came.

ROBERTS: Out of the kind of churches we have, many of our campus youth are not involved. They are not concerned with the social issues and are not leading the way to effective social change. But there is more than one kind of church. The campus church often is concerned and involved in campus unrest, and many of these churches are serving as media for dialogue between students

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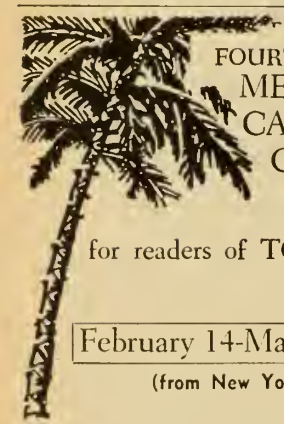

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and other groups. The local church frequently tends to misunderstand its youth who are rebelling on campus, and there is a major educational task here for the campus church to relate to the church back home. The traditional theology of the church does not look relevant to many students on campus, but the "process" theology of the students is more acceptable.

PATCHETT: Most kids I know are so busy trying to get their grades up that they could not care less what is going on in the university administration. They think the system has been going on for years and is adequate to take care of their needs. If they are going to get a degree, they comply.

ROBINSON: Most kids who go to college are told, "Go to college, be good, follow the line, and we will give you a good job so that you will be able to take your place in society as it exists." Other students accuse these of having been bribed by the establishment.

In view of outside pressure from the Black Manifesto and inside pressure from the Fund for Reconciliation for the church to reorder its priorities, what would you like to see the church do?

ROBINSON: In relation to the Black Manifesto, many people believe that there should be an orderly way of correcting past injustices, and this should be presented in such a way that church people will see the essential practicality of the plan. We ought to document this so that people can see that it is a good thing. Sometimes changes can come about only through some dramatic confrontation. That is what the Black Manifesto is. People are being asked to put their money on the line.

SORG: We are bound up with too much organization and with the enlargement and enhancement of tradition. It ought to be possible to trim down some of our structure in order to release talent and other resources for use where greater opportunity exists and greater good can be done. We need to look at our whole structure, both denominationally and locally, and cut out those things that we don't really need.

ROBERTS: Some of the traditional ministries of the church, in education, in health, and other areas, have been taken over by other sectors of society. It deserves at least some serious questioning as to whether the church's role is any longer essential in these areas. We ought to question our expenditure for buildings. And some of the work done by professional staff within our churches might be taken over as lay functions.

PATCHETT: One of the biggest areas for improvement is in business administration. We have come to the place where the business of the church needs to be put into the hands of those with special skills and training in this field.

Do you think laymen will hold back on their giving because of the Black Manifesto?

SORG: There is already evidence of that, but I believe it is the result of not understanding what this really means. All they can see is the demand and not the need.

ROBINSON: Many churches will tread lightly on the manifesto because they are under pressure not to do anything that will affect giving.

STEWART: I anticipate a good deal of unhappiness if this manifesto really becomes a demand in my region. Many people object to it. In fact, I can see many people leaving the church if they feel this is a part of the demand of the church. They prefer to give to things in their own communities that they can see.

How wide is the clergy-laity gap in our church?

SORG: One basis for whatever gap exists is that the laity put the clergy in a special class. They think of the clergy as being superhuman, not being tempted as everybody else is, and possibly having greater personal control. Making semigods out of them really isolates them, and they never become a part of the congregation.

PATCHETT: Well, this works both ways. The minister no doubt is a lonesome person, but this is just an occupational hazard. One young minister, who came out of seminary not long ago, spoke at a men's club. He said, "I want to smoke, drink, swear, and be able to do anything just like the rest of you, and I don't think I should be set up on a pedestal." But this is not what laymen want. He was verbally torn limb from limb because he said that he wanted to be just like the rest of the fellows. There are two ways of getting people together. You either go down with both, or you go up with one. As far as I'm concerned, a minister ought to be on a pedestal. If he isn't just a little bit better than I am, he shouldn't be a minister.

ROBINSON: I think of the minister as a religious counselor, instead of a

a report to concerned laymen...

How thoughtful are you about your minister's time?

While most Americans today are enjoying shorter and shorter work hours with more leisure time, how is your minister faring?

Clergymen are averaging a 70 hour work week and still not finding sufficient time to meet the challenge of their responsibilities!

According to Ministers Life and Casualty Union's third national survey of Protestant ministers, large percentages of clergymen report too little time for even their basic responsibilities. For instance:

> 89% of all ministers report needing more time for study and prayer; 42% for visiting the sick; 46% for counseling; 56% for youth work; 73% for preparing sermons and services.

Of course, the minister's wife would like him to find more time too, for his family. But just finding time to do his job gets more difficult every day for most ministers.

What can you, a layman, do to help? A couple of things. One is to make fewer demands on your minister's time. Think before you request his presence at every women's society meeting, young people's picnic, men's club function, church basketball game—or before you ask him to give an invocation at a banquet.

Another way to help would be to find ways to assist your minister with the church's administration and organization tasks. This is a most time-consuming function, according to the survey. Finally, you can aid by just being aware of the "time" problem your minister may have.

As a thoughtful layman, you may find other ways to free your minister for his most important responsibilities. Will you help?

Reprints of this public service message, or a booklet with the total survey results, are available on request.

ML SINCE 1900

MINISTERS LIFE and casualty union *Ministers Life Building • Minneapolis, Minnesota 55416*

Guatemala: World Neighbors' President and Founder, Dr. John L. Peters, congratulates Pedro (center) on his fine chickens. This is part of the Chimaltenango Project, in an area containing 645,000 persons, much of which is open only to foot travel or horseback most of the year.

Will Chickens Save the World?

Well, not exactly. But for Pedro, a few chickens saved *his* world. Pedro has three children, no education, a few acres of ground to farm, barely survives.

Here is what chickens did for Pedro: as a part of our Chimaltenango project, we loaned him the money to buy a flock of chickens, and our field worker patiently taught him how to tend his baby chicks, and later prepare them for marketing.

Soon Pedro will be able to increase his flock. Then with a little money to buy fertilizer and better seed, he will double his crops and try raising rabbits and apples on his once primitive farm.

And—vital to his family—his children are now eating meat and eggs, receiving precious protein . . . and Pedro has *confidence* that he can help himself, thanks to the help of World Neighbors.

In the little community where he lives in Guatemala corn is the main crop—has been for centuries. But the soil is worn out and corn has little protein. So 50% of the children die before reaching the age of ten, and nearly everyone suffers from protein deficiency.

World Neighbors has been working in such less developed areas since 1952, implanting the self-help desire, not passing out free soup.

Our job is to help a man like Pedro *want* to better himself, and then show him how it can be done through rotating loans, disease control, proper use of fertilizers, diet, sanitation, vaccinations, animal care . . .

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boss. He is certainly a leader—we can't get away from that. We require of preachers things that are not required of all of us. He has to be a step ahead of the people, but not too far, or he loses contact. ☐

LAYMEN CONTRACT FOR 1973 CONFERENCE

There will be at least one more quadrennial conference of United Methodist laymen though this summer's gathering attracted 400 fewer than the 5,000 capacity of Purdue University's sprawling campus at West Lafayette, Ind., even after at least two registration deadline extensions.

General Board of the Laity officials said a contract binds the board to stage a 1973 conference at Purdue. They also pointed out that the 1969 attendance of 4,600, though down from the 4,800 four years earlier in the same location, must be added to the 1,200 who attended a men's conference in the former Evangelical United Brethren Church before the 1968 merger with the former Methodist Church. Thus the two rallies in the current quadrennium attracted some 5,800 men.

Purdue 1969 was a skilled mixture of proven and untested program elements. Traditional was the lusty evangelisticlike singing, led, at various times, by two Texans, by the Board of Evangelism's folk-singing duo, and by a concert soprano. Also traditional were Bible study led by a bishop, the final Sunday morning sermon by another bishop, and inspirational "fight 'em" talks delivered, interestingly, by non-United Methodists.

There also were a closing Communion service buttressed by a dramatized version of Leonardo da Vinci's painting *The Last Supper;* a live drama depicting the "cages" of mankind; and a multimedia explosion of "issues of the '70s" including air pollution and population control.

The men's multitude found more women as program leaders than before. Program planners explained this was an effort to demonstrate that "the laity" recognizes no sexual barriers. Purdue '73 may find an even more generous mix.

—*John A. Lovelace*

In Gainesville, Ga.:

Christian Study—Five Days A Week

WHILE SOME church educators see the church school as a dying cause, others see ways to enhance it through additional study sessions for most age groups on weekday afternoons and evenings, and on a shared-time or released-time basis during public school hours.

Faced with declining enrollments in church school classes, rising costs for brick and mortar, the uneconomical once-a-week use of expensive facilities, and too little time on Sundays, churches are showing renewed interest in weekday Christian education to supplement, but not supplant, Sunday programs.

One solution to the problem of upgrading the quality of Christian learning for both children and adults has been developed by Christian Education Centers, Inc., of Gainesville, Ga., 60 miles northeast of Atlanta. The nonprofit corporation last spring completed its first semester's work in a new $75,000 interdenominational Christian Study Center, which this September begins its first full year of released-time studies for junior and senior high-school students.

Other new shared-time or after-school Christian education programs are underway or planned in other parts of the nation. One is in Bennington, Vt., where United Methodists are participating in after-school classes for children and evening classes for adults. Various other plans are being tried at Swanton, Vt., Dubuque, Iowa, Vermillion, S.Dak., and Cleveland, Ohio.

Four churches are pioneering, through the center at Gainesville, in what is probably the first successful program of religion classes in a building separate from but adjacent to public high schools, on a five-day-a-week basis.

While the released-time principle is not new, the legal right of public schools to adjust their schedules for children to study religion courses voluntarily—but not on school property or with school faculty—now is more generally recognized than before, even by hard-core church-state separationists, according to the Rev. J. Blaine Fister of the National Council of Churches' Educational Development Department.

Commenting on the upsurge of interest on the part of many churches in using after-school hours for Christian education, he says, "Some churchmen are disenchanted with Sunday school as the pri-

The Rev. J. W. Stonebraker directs the new ecumenical center for weekday Christian education, just across the way from senior and junior-high buildings in Gainesville, Ga.

Dear American Bible Society:

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mary place to put our hopes for Christian education. While it serves the function of gathering children in a Christian atmosphere, much more time is needed for the kind of study and research in Christian learning that would match what the students get in public schools."

The idea for the center in Gainesville grew out of a suggestion by a Presbyterian layman who felt that if his church was really serious about teaching religion to its young people, it ought to consider weekday Christian education. His minister presented the idea to the church's governing board, and a committee was appointed to study it.

Sam Harben, a young lawyer who landed on the committee, took the ball and ran with it. The committee's study showed that only one fourth of the church's adults and less than half of its young people were enrolled in the church school. To find out what other churches were doing, Harben attended a National Council-sponsored conference at which he heard about a proposed joint released-time program in the new town of Columbia, Md. Protestant, Roman Catholic, and Jewish communities there were planning to share facilities for both worship and education.

Ironically, Columbia's plans have not yet materialized. After more than a year of solid study, the Columbia Co-operative Ministry has chosen not to program a shared-time effort which calls for a facility adjoining public schools. Their revamped plan envisions weekday after-school classes for Roman Catholic children, and a new Protestant proposal called "Center I," emphasizing adult education. But co-operative use of the school day is still on the back burner.

Meanwhile, in Gainesville, the decision was made to invite other churches in town to participate in the study center. Three responded affirmatively. United Methodists had turned up the fact that only 45 percent of their members of First Church and 56 percent at smaller St. Paul Church were attending church school. They joined First Presbyterian and Grace Episcopal in plans for the weekday education venture.

A plot of land was found near the Gainesville high-school and junior-high-school buildings. A nonprofit corporation was formed, and each of the four participating churches was allotted three members on its board of directors. Each congregation agreed to contribute $10 per member to capital outlay. First United Methodist, largest of the four, budgeted $23,000 for the first two years of the center's operation, and the other three put up lesser amounts according to membership.

The center's director is the Rev. J. W. Stonebraker, a Presbyterian and native Iowan currently enrolled in a doctoral program at Atlanta's Emory University. During the opening semester he was its only instructor, but he is being joined this fall by a full-time accredited teacher. During the first semester, other Gainesville ministers, including a Roman Catholic priest and a Baptist clergyman, were substitute teachers when Mr. Stonebraker was absent.

On a typical day, while some high-school and junior-high-school students are making their way to gym, math, or English classes, others go across the street to the Christian Study Center for classes in Bible, church history, Christian ethics, or comparative religions. Among 30 students enrolled in the first semester were seven Negro children, and the interdenominational mixture included 1 Roman Catholic and 10 Southern Baptists.

As it begins its first full school year this September, the center is prepared to offer classes during all periods of the school day. Students are released from study periods or nonacademic courses with permission of their parents. As many as 150 to 200 students a day can be accommodated in present facilities, averaging about 25 students in each class.

In planning a curriculum for the five-day-a-week program, Mr. Stonebraker found that denominational materials focus mainly on "life-centered content." This seemed to him to leave a wide open field for an area of interest strongly expressed by a parents advisory committee which met with him to approve a curriculum—a depth study of the Bible itself. "I don't mean Bible-belt stuff," he says, "but a good knowledge of what is in the Bible and what it is saying to us today."

The director spent a year before the center opened in developing appropriate study materials for five sessions a week for each course. Junior-

high students get a foundation course in Bible history, comparative religion, and Christian living. Senior-high students study courses relating the Bible to the 20th century, Old Testament highlights, the life of Jesus, and Christianity and the current crises.

This fall Mr. Stonebraker will make use of new weekday curriculum material developed co-operatively by major U.S. denominations through the National Council of Churches. Designed for once-a-week use, these materials will be dovetailed into the center's existing curriculum.

Asked what they think about the classes, students made such comments as, "Don't tell anybody, but this is my most favorite class." "Mr. Stonebraker encourages class discussion, which stimulates interest." "I hope this course will help me get the meaning of what they teach in Sunday school." But, admitted one refreshingly honest youngster, "I took this course because my mother made me do it."

Christian Education Centers, Inc., functions under an agreement with the Gainesville school board. There is no cost to the students, and they get no school credit, but the agreement requires passing grades and prompt, regular attendance. Studies are designed to meet standards of academic courses in public schools.

The center's board chairman, Sam Harben, says, "We seem to get many students without strong ties with any church. And the courses seem to be less appealing to the middle-class, college-bound youngster." Reaching these young people is in itself a worthwhile ministry of the sponsoring churches, he feels, but the center sometimes has to resell the idea of their administrative boards at budget time.

Because its students come from a recently integrated school system, the center has had an opportunity to deal with racial tensions. "We hope that we can help to resolve some of these tensions in this period of integration, and I believe we can do it better than any other agency," Mr. Harben says.

In addition to its shared-time program, the study center holds evening classes for adults. One of the first courses, an introduction to the Old Testament taught by a professor at nearby Columbia Theological Seminary in Decatur, Ga., was so popu-

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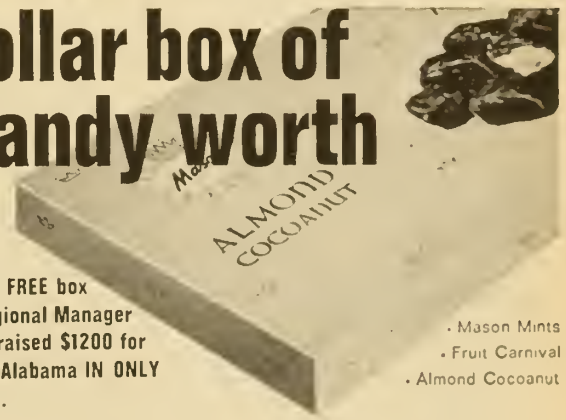

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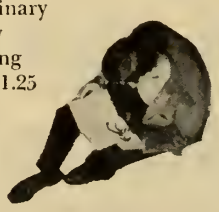

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lar that enrollment started at 40 and grew to 65 before the 12-week course was over.

The Christian Study Center is designed to be attractive to young people, to be conducive to serious study, and to avoid stereotypes of church school. The building's entrance, painted in bright mandarin red, leads into a lounge area with a large fireplace. The area will be comfortably furnished. Off the lounge are faculty offices and a room wired to receive video-taped programs from commercial and educational stations. Hopefully, this kind of material will be available at some future time. Classrooms also are wired for regular television programs.

Most of the building is devoted to library and classroom space, and the library can be turned into a spacious conference room. "We hope eventually to have the best theological collection this side of a seminary for the use of local ministers," says Director Stonebraker. "We want to assist them in their continuing education, and also we need this kind of library because we are offering adult courses at the seminary level."

Christian Education Centers, Inc., so far has entirely local support. Neither the United Methodist conference nor district is involved, but says Gainesville District Superintendent Y. Allen Oliver, "We are delighted with the initial response to this effort, and I hope that it will be the forerunner of others."

Regarding the Gainesville center, Mr. Fister of the National Council of Churches says, "I think it is an ideal setting. All we need are a few more successful experiences like it, and Protestants will begin to realize that an ecumenical center is more economical and more effective than setting up separate educational buildings to be used only once a week. Combining resources in one center that can be used through the week after school and in the evenings for adult classes just makes good sense."

The Gainesville experience with expanding Christian education through the week so far is proving to be not only successful in itself but is also a practical expression of local ecumenical co-operation, a mission service to some unchurched youngsters, and a resource for the continuing education of adult laymen and clergymen of northeastern Georgia. —*Newman Cryer*

NEWS

$2 MILLION DESIGNATED FOR RECONCILIATION

Mare than $2 millian has been allacated fram the Fund far Recanciliatian ta 20 projects primarily cavering minarity graups.

The allacatians were annaunced by the Quadrennial Emphasis Cammittee fram the fund, gaal far which is $20 millian during 1968-72 ta pramate better race relatians and aid minarities. All grants are subject ta receipt af funds and will be reviewed after ane year.

Largest grants went ta denaminatianal enterprises. The Baard af Missians' black cammunity develapers pragram received $1 millian. The praject calls far recruitment af 75 black leaders ta wark in as many black cammunities in ca-aperatian with a pastar.

Black Methadists far Church Renewal with headquarters in Atlanta, Ga., received $180,000.

Other prajects receiving mare than $100,000: 75 arganizations in Watts (Las Angeles), Calif., warking in a wide range af sacial areas, $105,000; palice cammunity relatians in selected cities, $105,000; Atlanta Area Recanciliatian Operatian (far all af Geargia), $150,000; and Mexican-American Neighbarhaad Organizers, San Antania, $120,000.

These sums all will be paid in three years except the $1 millian praject which will be paid in faur.

PUBLISHERS CARRY TAX APPEAL TO STATE

A September hearing befare the Tennessee State Baard af Equalizatian is the next step in a legal pracess which may ultimately find six Nashville-based Pratestant publishing firms paying same $742,000 additianal taxes yearly.

The Methadist Publishing Hause and the United Methadist Baard af Evangelism (publishers af *The Upper Room*) are carrying the matter ta the state review baard. Alsa appealing separately are the Sauthern Baptist Sunday Schaal Baard, Sauthern Publishing Assaciatian (Seventh-day Adventist), Natianal Baptist Sunday Schaal Publishing Baard, and the Natianal Baptist Canventian, USA, Inc.

All six firms last the secand raund af the battle ta retain a tax-exempt status when the Metrapalitan Gavernment af Nashville-

Dr. J. Harry Haines (right), executive secretary of United Methodist Committee for Overseas Relief, officiated as master of ceremanies at the 25th-anniversary celebratian of Heifer Project, which provides faad-producing animals and chickens ta relieve hunger worldwide. Dr. Haines, Heifer Project chairman, is explaining to B. D. Kumar, director general of the Indian embassy's supply mission in Washington, D.C., that every name an the papier-mache cow represents a donor toward shipment of 90 heifers and bulls to India later this year. The 25th-anniversary celebration was held in Goshen, Ind., the project's birthplace.

Davidson County's Board of Equalization upheld the metro legal department's opinion that the publishing firms should be assessed and placed on tax rolls.

The church firms have contested the attempted assessments, claiming they are exempt under state law. One United Methodist official pointed out that the state equalization board upheld the church publishers in a similar contest eight years ago.

Regardless of which way the state equalization board rules, the matter is expected to be taken to state civil courts.

NEGRO COLLEGE STUDY TERMED 'MOST VITAL'

A 15-month study which began 12 months ago to determine the future role of 12 United Methodist-related Negro colleges is being labeled by its director, Dr. Daniel C. Thompson, "the most vital of its kind ever."

Dr. Thompson, a black professor of sociology at Dillard University in New Orleans, La., points out the outdated use of the term "Negro college" by saying, "We would be very unhappy if a college were designated as a 'white college.' "

He said the study, marking the close of the first century of Negro higher education, must find a totally different rationale for that education from the trend of the past, which, he says, has been the continuation of segregation.

A prime question to be answered in the study is: "To what extent should The United Methodist Church support these colleges?"

Thirty percent of the students of these colleges have been interviewed, as well as faculty, trustees, friends of the schools, and others, totaling some 2,000 interviews. The study was made possible by a $68,500 grant from the Ford Foundation. A report of the completed study will be made to the Board of Education in January, 1970.

Financial Health Precarious

"Precarious" is the one word which United Methodism's general treasurer uses to describe the denomination's financial health. But at late summer, he remained guardedly optimistic.

There are many explanations for the lag in general funds, says R. Bryan Brawner, general secretary and treasurer of the Council on World Service and Finance, based in Evanston, Ill.

Internally, he notes, about 40 annual conferences (out of 113) still operate on a June-May fiscal year. The general church shifted to a January-December fiscal year beginning in 1969, and it is recommended but not required that annual conferences do so. The fact that many have not leaves United Methodism with no single period in which to carry on a concerted financial campaign.

Another factor is that there is no previous year with which to compare 1969 performances. United Methodism operated on a seven-month "year" (June-December) following the 1968 Uniting Conference, then went on its first calendar-year basis last January 1.

Receipts to the basic World Service benevolence fund for the most recent complete fiscal year (1967-68) in the former Methodist Church were $17,469,840. In a roughly parallel year for the former Evangelical United Brethren Church, the Christian Service Fund received some $2 million, meaning that the total in both churches was about $19.5 million.

General Conference in 1968 set an annual World Service goal of $25 million for the 1968-72 quadrennium. Through July, 1969, Mr. Brawner's office had received about $10.5 million.

But July receipts alone brightened the general treasurer's outlook. World Service receipts this July were $1,235,000 compared with only $580,000 in July, 1968. Still, the $10.5 million received through July left the World Service total far behind a 7/12ths goal for the year.

There is no question, admits Mr. Brawner, that outside events, including the Black Manifesto, have affected giving this year. He says phone calls and letters to his office reveal more concern than anger, a concern he feels grows out of misunderstanding over what the Board of Missions did or did not do in regard to demands made by a coalition of black economic development supporters. [See ***Black Manifesto Explodes on Churches,*** August, page 13.] It is natural, he allows, for one to withhold gifts from something he does not support or agree with.

The general treasurer's tone and facial muscles harden, though, when he speaks of church pledges left unhonored. "I have no patience with those who make a pledge and don't honor it," he says.

Looking outside United Methodism, Mr. Brawner says receipts in nearly all denominations were down last year. "We're probably in better shape than most."

Looking wider still, he says inflation, talk of a new federal tax program, and increasing mobility of the population all figure in church-giving losses.

"Precariousness may be a good thing," he comments, "because it forces us to reexamine priorities." He makes it clear, too, that one priority he would favor would be the tendency to carry out more ministries at the local-church or, at most, the annual-conference level.

It is one of the geniuses of the Fund for Reconciliation, Mr. Brawner says, that the program allows half the money raised in an annual conference to be kept there for reconciling ministries. "The mere incidence of geography means you are closer to it, know more about it, and give more to it."

While encouraging local-level gifts and ministries, the general treasurer says that this could create problems of co-ordination. He professes to have no answer to that and declines to comment on the need for stewardship co-ordination and promotion within the denomination except to note that his council has already expressed its opinions to the commission studying restructure of the church.

One thrust of his staff this quadrennium, says Mr. Brawner, will be to let the annual conferences know "we're on their team." He notes that his office is helping six or eight annual conferences to set up standard, computerized accounting, and that at least two United Methodist periodicals have been incorporated on the central computer.

—John A. Lovelace

CHAPLAINCY REASSESSED AT METHODIST SCHOOL

Reevaluation af the Americon University choploincy pragrom was onnounced in the woke af dismissal of one chaplain ond the reportedly unrelated resignation of anather, bath United Methodists.

Dismissed after eight years was the Rev. Charles Rather, Jr. Some reports held that the firing was due to his role in activist causes.

His superior, Dr. LeRoy S. Groham, said Mr. Rother was released because of his lock af porish work, decline of attendance at chapel services, and disappearance af moderates and conservatives fram religious activities.

Dr. Graham himself later resigned to became director of pastorol caunseling far the Baltimore Annual Canference. But before Dr. Graham announced he was leaving, he had been reappainted by the university with express authority to "direct and reorganize the entire pattern af activities" at the university's religious center.

Most denominotional student groups disbanded recently and merged into o graup knawn as Ecumove, advised by Chaplain Rother ond seeking sacial action.

In the future, all groups appointing chaplains—faur in the past—must do so with odvice ond consent af the choplain and odministrotion. The Washingtan, D.C., school is related to The United Methodist Church.

'RETIRED' PASTOR VISITS DRAFT-LAW VIOLATORS

The Rev. Robert Horton is a "retired" United Methadist postor who is following an unusual ministry. He visits Selective Service violatars in U.S. prisons.

No newcomer to the pacifist movement, Mr. Horton warked with the American Friends Saciety (Quakers) 11 years before his retirement in 1968.

Then he began organizing the Prison Visitotion Services Committee. Five peace groups sponsor the service: American Friends Service Committee, Fellowship of Recanciliotion, War Resisters League, National Service Baard for Religiaus Objectors, and the Central Committee for Conscientiaus Objectors.

Now one year old, the Prison Visitation Services Committee recently received finol certificotion to visit men in military brigs as well as those in federal prisons.

Mr. Harton explained that men who refuse ta ca-aperate with the Selective Service System are imprisaned in federal prisans. Thase wha decide an pacifism after induction are confined in military brigs ar stockades.

A recent survey by *U.S. News and World Report* said the number of draft violators indicted in 1968 wos 1,092, as campored ta 341 in 1965. The number canvicted was 784, as campored ta 189 in 1965. Lengths of prison terms increosed fram 21 months in 1965 ta o little more than 37 months in 1968.

In a tolly af 168 prisaners visited by Mr. Harton in recent manths, the follawing breokdown of religiaus affiliatians was reparted:

Cathalics, 22; Quakers, 11; Mennonites, 10; Amish, 7; Jews, 6; Unitorions, 6; Methodists, 4; Episcapalians, 4; Muslims, 3, and 2 eoch fram Presbyterian, Sauthern Boptist, and other Baptist badies. There was one each fram United Church of Christ, Church of God, Self-Realization Fellowship, Brethren, and Lutheran denominatians. One prisaner claimed to be on atheist; 21 said they hod na religiaus affiliation. Affiliation of 62 was unknawn.

WORLD PEACE PRAYERS ASKED OF METHODISTS

Led by the Generol Baord of Evangelism, United Methodists are asked to observe prayer-far-peace services during the Thanksgiving seosan.

Each lacal church is asked to designote Thanksgiving Doy, the Sunday befare Thanksgiving, ar the Sunday ofter for its observance, whichever is most oppropriate.

Churches are encouraged ta use a special prayer far peace and o litany far peace prepored by the Baard of Evangelism. The 1968 General Conference, which designated the special abservance, ossigned ca-ordination to the evangelism board as port of the denominotion's continuing concern far world peoce.

COMMUNION HIGHLIGHTS WORLD METHODISM

Warldwide Cammunion Sunday, October 5, is only ane upcoming event calling United Methodist attention ta overseas ministries.

Nigeria/Biafra, Viet Nam, and support of ministry to American servicemen will be principal beneficiaries af an offering for the Fellawship of Suffering and Service to be received in lacal churches on or near that date.

Funds are divided equally between the United Methodist Committee for Overseas Relief (UMCOR) and the Cammissian an Chaplains and Related Ministries. UMCOR, in turn, channels much af its work through ecumenical agencies.

The choplaincy commissian, in addition to supparting military chaplains, also works with civilian chaplains in carrectianal institutians, Veterans Administratian hospitals, and other hospitals and homes.

Church-state ties inherent in the chaplaincy pragram achieved a new dimension recently in overseos Methadism.

The newly farmed Pratestant Church of Belgium will continue to be state reloted and enjoy government recognition previously held by the Evangelical Pratestant Church, one party in the merger. The ather porty, the Belgian Methadist Church, was an affiliote of The United Methadist Church in the United States. Belgian Methodism was faunded at the end of World War I by the Methadist Episcapal Church, South, one predecessar to the denominatian farmed in 1968.

Unian votes face Methodists in still onather cauntry. Beginning in September, the 11 onnual conferences af the Southern Asia Central Conference of The United Methadist Church ore voting on a plan of union (faurth editian) for a Church af Narth Indio. If a two-thirds favorable vote is achieved, United Methodists will join five other communions in 1970.

Newest unit in warldwide United Methadism is the Sauthwest Philip-

CENTURY CLUB

Among those joining our Century Club this month are two people from the same California church.

Mrs. Fannie B. McCollister, 100, Redlands, Calif.

Jessie Simpson, 100, Redlands, Calif.

Mrs. Ella Atwater Taylor, 101, River Falls, Wis.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where a member, and its location.

pines Provisional Annual Conference. It and five other conferences make up the Philippines Central Conference.

In Poland the religious climate has improved since World War II, according to a Methodist leader in that country. Dr. Witold Benedyktowicz of Warsaw told a 25th-anniversary meeting of Poland's Ecumenical Council that the various churches, Roman Catholic and non-Catholic, have equal status in Poland. He also joined a Lutheran bishop in noting that the Polish government grants no special position to churches but this "does not consign Christians to political abstinence." The two stressed that Polish Protestants have taken an active role in the Christian freedom movement.

The Board of Missions announced in New York that 13 United Methodist seminarians will participate in a combined program of academic study and mission work in eight countries during the 1969-70 school year. Countries included in the second annual international work-study year are Panama, Philippines, Liberia, Korea, Hong Kong, Japan, Peru, and Bolivia.

United Methodists in the News

Dr. **H. Conwell Snoke**, Philadelphia, Pa., executive secretary of the Methodist Investment Fund, was reelected president of Goodwill Industries of America for the second year. **George L. Hergesheimer**, New York, treasurer of the Board of Missions, was reelected treasurer for the third year. Reelected as the top staff executive was **Robert E. Watkins**, Washington, D.C., who continues as executive vice-president and as a Board of Missions staff member.

Jim Alleman, Sandy, Utah, was recently installed as international master councilor of De Molay, sponsored by the Masonic order and including 200,000 young men between 14 and 21.

Dr. **Thomas E. Price** of the Board of Christian Social Concerns is new president of the interreligious North Conway Institute, one of the nation's leading organizations concerned with prevention of problem drinking and drug dependence.

The Rev. **Earl E. Allen**, Houston, Texas, has been elected president of the Interreligious Foundation for Community Organization.

YOUNG RECONCILERS DUE COLLEGE CREDIT

Some 80 participants in United Methodist Voluntary Service (UMVS) will receive academic credit at two colleges during the 1969-70 school year.

UMVS, which channels persons into local task forces of reconciliation, is a key feature of the 1968-72 Quadrennial Emphasis, *A New Church for a New World*.

Schools involved are Clark College, Atlanta, Ga., and Union College, Barbourville, Ky. Both are related to The United Methodist Church. Forty students are to be enrolled in each college each semester. Programs of study and involvement are to be created by faculty members and students.

TWO EXPRESS CONCERN OVER RACIAL MERGERS

Two black United Methodist executives involved in racial justice in the denomination expressed concern recently over pending merger of some 10 black annual conferences and their white counterparts.

The Rev. Cain Felder of Black Methodists for Church Renewal (BMCR) and the Rev. Woodie W. White, executive secretary, Commission on Religion and Race of The United Methodist Church, both contended that fair and equitably planned mergers are essential to the well-being of the church.

Mr. Felder said that if proper planning, understanding, and adjustments are not made in the mergers, the denomination could be split over the question of racial integration. He said conferences must give serious consideration to the future as well as the present in merger matters.

Mr. White sees conferences far too concerned about proportionate representation rather than understanding and appreciating what each has to offer. He said conferences seeking merger must work toward total acceptance of each other.

Though both BMCR and the commission are only about one year old, they already have listed black-white annual conference mergers as top priorities.

Service to medical missions in the Congo is the next assignment for this four-place plane, given through United Methodist efforts to the Disciples of Christ to replace one in which three persons, including United Methodist pilot Max L. Myers, lost their lives last October. The John Deere Company in Mr. Myers' hometown of Moline, Ill., donated the former executive aircraft; members of his home church, Aldersgate United Methodist, led a community effort to raise $15,000 to remodel the craft for mission work and ferry it to Africa. Shown is Dr. A. Dale Fiers, general minister and president of the Christian Church (Disciples of Christ) who had accepted the keys and title to the plane. Mr. Myers was employed by the Disciples' United Christian Missionary Society of Indianapolis, Ind.

Films & TV

MOVIEGOING is no longer a casual undertaking. The younger generation, especially, takes films quite seriously, treating Bergman and Felini with the respect earlier generations accorded Hemingway and Fitzgerald.

And yet, this most influential of contemporary art forms is grossly misunderstood by the general public. Pictures are too often judged solely by stars or plot. Full film sensitivity demands an awareness of the film as both an economic entity and communications medium.

The cost of making and promoting a single film may vary from as low as $500,000 to as much as $25 million. The expensive film tends to run scared, adding stars or salacious scenes in order to protect its heavy investment. The low-budget effort, on the other hand, is freer to be direct and honest because it has less to lose.

Three recent films provide a good contrast in film economics. **Last Summer** (*R*), directed by Frank Perry, cost under $1 million to produce. Using unknown performers, and shooting entirely on New York's Fire Island, Perry probes the fears and joys of younger teen-agers with the sensitivity he displayed in his earlier **David and Lisa**. A word of caution: **Last Summer** is frank with its portrayal of pubescent sex.

In contrast, **Justine** (*R*) is a $9-million extravaganza which bulges with excess weight, in stars, two different directors, lavish costumes, expensive sets, and a shooting schedule which ranged from Egypt, to Tunisia, to Hollywood. Beneath this obesity are flashes of performing skill and occasional moments of beauty. But what might have been an engrossing, entertaining look at Egypt in 1938 comes out stuffed and confusing with a plot meandering through brief vignettes that will be clear only to readers of Lawrence Durrell's novel.

There is a scene, by the way, that so patently panders to the box office that it deserves special censure. On an outing by the sea, two lovers jump from their horses and swim nude before stopping for a picnic. The swimmers are obviously doubles for the stars. The irrelevant scene was probably shot on a California coast and stuck in the finished picture by a nervous producer who hoped the additional nudity would help his box office. It won't.

Another low-budget film that demands a viewing by older teens and adults is **If** (*R*), British-made exploration of the generation gap. Some critics have praised Director Lindsay Anderson for altering the film's mood with both color and black and white scenes. Not so, says Anderson. The shifts are based not on mood but money. Already a low-budget undertaking, **If** ran out of funds and had to finish on cheaper stock.

But color is finally incidental to the evocative power of Anderson's portrait of youth in rebellion against a lifeless establishment—church, military, and government. The film's backers, fearful of putting in additional money, are going to realize considerable profit, not because of this high investment but because Anderson is a film artist with a vision respected by the younger film-going generation.

—James M. Wall

International film star Anouk Aimee, pictured with Michael York, plays the title role in Justine, the screen version of Lawrence Durrell's novel set in 1938 Alexandria, Egypt.

OTHER FILMS OF INTEREST

Me, Natalie (M)—Patty Duke is an ugly duckling who runs away from her nice Jewish family to live alone in Greenwich Village. There, with the help of an understanding artist, she finds love and herself. Packed with cliches, the film is still worthy of respect as a statement on beauty as an inner, not an outer, reality.

True Grit (G)—John Wayne finally has a role that may earn him an Oscar. Based on the novel of the same name, this film is rollicking good fun, with adequate performances by Glenn Campbell and young Miss Kim Darby, who plays a young girl seeking revenge on her father's killer. But above all, it has John Wayne, whose presence in a Western authenticates it.

Bob and Carol and Ted and Alice (R)—A young couple attends a sensitivity institute and gets turned on to honesty. Trouble is, they confuse honesty with self-seeking and the result is an ending with a strong moral statement. Frank, humorous dialogue grows naturally from situations in which two couples try to use rather than understand situational ethics. If you object to sexual candor, skip it.

TV HIGHLIGHTS THIS MONTH

September 21, 7:30-9 p.m., EST on CBS—*The Royal Family* examines the institution of monarchy with particular attention to the English.

September 21, 9-10 p.m., EST on CBS—*Woody Allen Special* has a segment with Billy Graham.

September 27, 8:30-9 p.m., EST on CBS—*It Was a Short Summer, Charlie Brown!*

October 7, 8:30-11 p.m., EST on NBC—*Here Come the 70s*. Twelve NBC correspondents in an extraordinary 2½-hour special, appraising conditions in the U.S. and forecasting the future.

October 7, 9:30-11 p.m., EST on CBS—*Appalachian Autumn* is the season's first CBS Playhouse.

October 14, 7:30-8:30 p.m., EST on CBS—*The Mystery of Animal Behavior* (a *National Geographic* special) captures rare scenes from the animal realms of Australia, Alaska, Africa, and other countries.

October 17, 7-9 p.m., EST on NBC—*Heidi*. A rerun. (Look out New York Jet fans!)

ABC specials were not available at copy deadline. A Jacques Yves Cousteau special, **The Desert Whales**, is scheduled in October. Check your local listings for these and other late programs.

The Cost of Reconciliation

THE THRILLING THEME which launched The United Methodist Church only a year and a half ago, *A New Church for a New World,* is in danger of running aground in a disastrously amended version: *A Broken Church in a Broken World.*

Forces of fragmentation are venting their fury upon the church and our society as never before. Practically every major denomination is struggling with dissension and division among its members.

Churches today are divided between secularists and spiritualists, between liberals and conservatives, between the "establishment" and the "new breed," between traditionalists and experimenters, between pietists and activists, between those who see the church primarily as an agent of social (even revolutionary) change and those who see the church as primarily an agent of spiritual redemption and the bulwark of the status quo.

In his book *The Gathering Storm in the Churches,* (Doubleday, $5.95), Jeffrey K. Hadden identifies the crisis in the church in these areas: (1) the crisis of purpose and meaning; (2) the crisis of belief; (3) the crisis of authority. Compounding the problem is a "widening gap between clergy and laymen."

The crisis of purpose arises from the fact that members do not agree on what the church is. Some see it only as a source of personal salvation and comfort, while others see it as an agent of challenge to social injustice.

Neither is there agreement on what constitutes the essentials in Christian faith. The crisis of belief evidences itself in American culture's growing doubts about traditional tenets of faith and the church's increasing acceptance of new theologies which tend to be secular in orientation.

The authority crisis is a general characteristic of our era. It is augmented in the denominations by structures which grant major power to ecclesiastical executives (who are almost always clergymen) and yield little authority to the laymen. Thus the only effective voice that laymen often feel they have is to withhold financial support when they object to the direction their leadership is taking.

One of the most tragic effects of such brokenness of the church is the weakening of its witness in and to the world. We sing heartily, "We are not divided; all one body we." But the hymn seems a mockery of things as they really are. How can the church obediently fulfill God's mission for it if it is fragmented and alienated? Can it truly proclaim a gospel which, according to Paul Tillich, redemptively addresses man in his alienation from God, from himself, and from his fellowmen?

We must have differences in the church, certainly. As one wag put it: "If two people always agree on everything, then one of them is unnecessary." We neither expect nor require that the church impose some sterile uniformity of thought and action upon its members. It is essential in the church that we come to appreciate the multiplicity of gifts God has granted to us all. We must develop appreciation for, and acceptance of, our differences.

In a recent address, the Rev. Albert van den Heuvel stated, "Our society desperately needs courage for diversity. That which divides people must be seen as enrichment. . . . Our problem is not that we have conservatives and progressives. Our problem is that neither group seems willing to accept the challenge of living and struggling together with the issues."

Tension in the church may be a sign of its health, if it is held within a fellowship of acceptance, love, and mutual respect. But if tension hardens into an arrogant spirit of unyielding, rigid self-righteousness, then polarization in the church increases and fragmentation settles into deathly separation. We are perilously close to that predicament today.

What is essential is a reconciliation that bridges the gaps, both within the church and in the world. This does not mean simply and superficially smoothing over our conflicts. This does not mean that one side submits while another group dominates the decision-making. Nor does it mean a halfway compromise which satisfies no one.

Reconciliation does demand that, whatever our differences, we recognize each other as brothers in Christ. Reconciliation is to choose the difficult discipline of bringing together our divisions under the demand of the gospel that we continue to talk to each other. Reconciliation is to refuse to allow any break in the fellowship, and to discipline ourselves in seeking understanding of each other until we can find a way to work together with integrity under the lordship of Christ. Reconciliation is the rigorous opening of ourselves to communication with those with whom we disagree—and the costly way of love.

If the church hopes to bring reconciliation to the world, it must begin to practice reconciliation within its own household. The church's major task in the days ahead may very well be to accept God's sometimes painful gift of healing and unity (even in the midst of diversity) so that through its own tension and struggle, the church may extend its ministry of reconciliation in the spirit of Christ to a broken world.

—*Your Editors*

Man has gained power over his environment and is juggling the alternatives of a better world—or none at all. As liberal consensus comes to an end, the church must help reconcile opposing ideologies and forge a new coalition to face the new realities and bring fundamental change in the global village.

INVENTING A BETTER HUMAN FUTURE

By ROBERT THEOBALD

MANKIND HAS REACHED the point where it can reasonably hope to eliminate starvation and even hunger from the face of the earth before the end of the 20th century and the beginning of the third millenium. The human race also has reached the point where it can invent the machines necessary to release man from the need to endure backbreaking toil, freeing him to engage in activities which seem meaningful.

This vision is almost too great to grasp. Man was condemned by his fall to eat his bread in the sweat of his brow. Now, through grace, this curse is being lifted and man must again deal with the issues which confronted him in the Garden of Eden. In a world with almost unlimited freedom, what is the nature of temptation? What attitudes are necessary for human survival and development?

These theological questions still lie in the future, however. First we must convince ourselves of the reality of the new hope. Then we must take the necessary steps to ensure the creation of the better conditions which are possible. In effect, the condition of man has changed dramatically in the 20th century. Throughout Western man's history, he has been striving to develop the power to do what seemed good to him. Now, suddenly, in the last two generations, he has essentially achieved this power.

Examples of this reality surround us, but the most dramatic is perhaps the space program. Just 12 years ago both Russia and the United States decided that space exploration was important. In the aftermath of the first Russian Sputnik, the U.S. committed itself to land a man on the moon before 1970. Few really expected this date would be met, but the willingness to commit resources and brain power to the project has made the landing possible.

We decided to go to the moon and we did. But was this really the most important thing we could have achieved with the billions of dollars and man-hours which have been spent for this purpose? Should we have thought instead about ways to use technologies to feed, clothe, and house all human beings and then acted to ensure their development? So long as man needed to use all his energy simply for day-to-day survival, he did not need to worry greatly about what course of action he *should* pursue. Now that he has opened up a wide range of possible activities, he must discover which route into the future is necessary and attractive.

The New Developments

How have we reached this point where we have power over our environment? Four developments have been critical.

First, man has been creating more and more energy. Once energy is available, it is possible to mine lower-grade ores and to recover minerals from the sea, turn salt water into fresh water, make the desert blossom like the rose, and produce food by artificial processes rather than traditional agriculture. The potential for further energy creation is enormous: man's growing understanding of nuclear energy means that there is no effective limit to his capacity to produce power to do what he wishes.

But energy alone could not provide man with the power that he now possesses. Man also is learning to manipulate nature and to develop new materials and new products with specially desired characteristics. In effect, we are creating the capacity to invent useful materials through our full knowledge of the chemical structure of nature.

Man's ability to create energy and to develop new materials and products depends in turn on his growing ability to carry out extraordinarily complex calculations by using computers. The computer is capable of carrying out man's instructions at extraordinary speeds, making it possible to conduct activities and develop ideas not feasible before.

Finally, man has gained the time to free a very large, and growing, proportion of the population to think about the potentials opened up by energy, alchemy, and the computer. Increasing numbers of people are being paid to develop further man's power over the environment. More and more of the total effort of the society is devoted to increased technical mastery and the creation of the products required for a high standard of living.

Man has achieved in large part the goal which he set for himself many centuries ago: provision of a decent standard of living for all as well as the potential to pursue happiness. But the achievement of a goal is never final; it always opens up new issues, potentials, and problems. Now that we have a far wider range of freedoms, we need to discover how to use them.

End of Liberal Consensus

For many decades we have continued to develop the ideas which were first created in the 1930s. We have believed that central governments could solve all the problems of the society and that the answer to new issues was always a new government program. The experience of recent years has made it clear that further government involvement often increases problems: that there is a major need for a reordering of the society which makes it possible for people to solve their own problems.

Most theologians and leaders of the church, however, remain caught in the liberal consensus of the 1930s. Almost all those seeking social change within the established church believe that there must be further development of existing ideas rather than a fundamental rethinking of our situation. Indeed, in recent years there has been an increasing degree of intolerance toward all those who do not believe that the answer to our problems is already known and that all we need to do is to apply already known doctrines. Rejected is any suggestion that we face a new situation in which the best courses of action are not known. It is often argued that those who wanted dialogue about the future lacked

An INTERCHURCH FEATURE originated by **Presbyterian Survey**. Excerpts used by permission.—**Your Editors**

the courage to act in ways which are so obviously desirable.

For example, the churches supported wholeheartedly the government's poverty program which was based on the belief that government bureaucrats could provide programs to develop the potential of fuller lives for the poor. Challenges about the feasibility of the program were not taken seriously. Government bureaus are not inclined to support programs which tend to destroy their vested interests, of course, but this fact was ignored in the hope that there would be "maximum feasible participation of the poor." Brushed aside was the fear that it would be impossible to train the most unskilled and the least educated for meaningful jobs in a time of accelerating automation. Questions concerning the structural problems of poverty and the fear that poverty was built into the industrial age were ignored.

All these challenges to the validity of the poverty program were, in fact, real and similar to problems which have gravely damaged the effectiveness of other programs advanced by liberals in recent years. Our life situation is not understood by liberals, inside or outside the church; they believe we know what to do. But we are confronted with an urgent need to understand a changed environment and set of conditions which have rendered our current values and attitudes inappropriate.

Where Change Is Essential

We must bring about change in five key areas to create the potential which now is so clearly within our grasp.

First, we must somehow eliminate war. At the present time, any international dispute which seems insoluble could lead to a war. As weaponry becomes more sophisticated, it becomes increasingly certain that at some point a war will flash out of control. The nuclear, chemical, radiological, and bacteriological weapons put into use conceivably could bring the end of our life on earth.

Second, we live in a society where efficiency is absolutely necessary. Each person who owns a firm must ensure that he is as efficient as his competitors—or he will go bankrupt. This means that his decisions must be made in terms of efficiency rather than human values. Similarly, a country must be as efficient as its international competitors. As competition increases with the availability of more and more complex machinery, the strain on human values becomes ever more intense. Machines are designed to be efficient; human beings are not. In any direct competition between machines and human beings, it is inevitable that machines will do best.

Third, our economic system requires that we consume everything that can be produced. As one result, more and more of society's effort is directed to convincing people that they should buy goods and services which are not truly necessary. We are subject to extensive, imaginative psychological manipulation to believe that certain goods are essential to our survival or prestige. We must accept such activities as long as they are the only way to enable an individual to obtain a decent standard of living. The willingness of the society to purchase everything that can be produced is necessary to ensure that jobs are available for all. In this abundant society, however, we must guarantee resources to individuals simply because they are alive.

Fourth, past cultures and societies throughout the world have had to be vitally concerned with sufficient children being born to perpetuate the society. This has meant the development of laws, customs, and taboos to encourage most women to give birth to many children. But recent dramatic reductions in mortality rates, and the resulting escalation of world population, threaten starvation in many parts of the globe in the short run—and finally will deprive people of the privacy they need—unless there are dramatic reductions in the birth rate.

The problems involved in birth control are many and complex; most have been discussed at great length. One issue, however, has been largely ignored. Since the traditional prime role of women—that of child-rearing and childbearing—will be reduced in importance, what is to be the new role of women? A growing number of people argue that the key to the needed changes will be found in greater emphasis on the "feminine principle,"

About the Writer

Robert Theobald, 40, is a widely respected British socioeconomist, moral thinker, analyzer of the technological age, and advocate of the guaranteed annual income. Born and reared in India, he was educated in England and the United States. He is presently active in New York City, teaching and co-ordinating the work of organizations which create educational tools and methods to encourage people to participate in building the better future he writes about in this article. His numerous published works include *An Alternative Future for America*, *The Guaranteed Income*, *The Challenge of Abundance*, and *Free Men and Free Markets*. Mr. Theobald contends that "we are the first generation to be faced with the choice of unlimited global, human disaster and of equally unlimited human potential. Our actions in the next few years will decide whether the world survives."

—*Your Editors*

which is based on process and competition, rather than the "masculine principle," which stresses force and conflict.

Finally, we must be concerned with the issues involved in education. Any worthwhile educational system must provide children—and adults—with the information they require to live in the situation where they find themselves. Throughout history, societies have passed on the information which the culture has gained as it confronted the recurring changes in its weather and the environment. Today, however, we know for the first time that our children will grow up in a radically different environment from the one their parents confronted. How are we to bring this reality into the formal educational system?

Until we deal with this situation, our young will feel that the school and university are places where they are cut off from reality rather than enabled to deal with it. An increasing number of educational authorities continue to be concerned about the quality of radio and television, but they also recognize that such programs as *Star Trek* and *Ironside* provide more information about reality than the classroom. Even more importantly, they perceive that direct telecasts from space teach more about the realities of our world than geography lessons.

These five profound challenges make it possible to be sure of our future steps. But we must bring about a reconciliation among all those who recognize that fundamental change is required even though they may presently disagree about what steps should be taken. We no longer need to concentrate on producing more resources without any clear idea of their purpose. Rather we need meaningful new goals for an era when men must decide what to do with abundance.

The basic disagreement is no longer between left and right, but between the dogmatist and the creative individual who recognizes that the wisdom of each person and each group must be taken into account if we are to invent a desirable future. In all too many cases, today's liberals have become incapable of listening to any views other than their own. If they persist in this stance they will not be able to help recreate the society.

The New Coalition

To whom must we look for change? Three identifiable groups have accepted the fact that we must fundamentally change our culture and our society.

First, there are those who believe that a return to the structures and institutions of the past would solve the problems facing the country and the Western world; they think the present breakdown results from attempts to change, and even eliminate, the cultural patterns which made America great.

Second, there are those who argue that the only hope for America is the creation of totally new structures and forms suited for the new era which they believe we are entering; they hold that our problems are caused by the attempt to preserve outdated, industrial-age forms.

Third, there are those who argue that American and world problems would be solved if only we would pay more attention to our religious tradition; in this view our problems are caused by our rejection of basic morality.

Each of these viewpoints expresses only part of the process required to bring about cultural and societal change. Each is dangerously partial, and we need to understand the valid aspects of each position if the church is to have a central role in shaping the future.

Anthropologists have proved that a culture which is cut off from its past will inevitably wither and die. There is one well-documented case where a culture collapsed simply because steel axes replaced stone axes. If America survives its current crisis, it will do so because it perceives the best of its traditions and builds upon them.

It is not enough, however, simply to respect the past. Fundamental changes are required to deal with the dawning new world. Our inherited culture was designed for an earlier period of history when man was trying to increase his power; it is not suitable now that man's most urgent need is to learn to share his immense power. Those who stress the importance of the past must also understand that a culture is healthy only if it sets goals which truly challenge its population.

We need fundamentally different systems of thinking which create a new set of social patterns for our basically changed environment. Man struggled through this process once before when he moved from hunting animals and gathering wild roots, vegetables, and fruits to more sophisticated agricultural pursuits. That process was slow

and very painful. Today as we move from the industrial phase of the agricultural era into the period of computers, we must find ways to bring about the necessary changes far more quickly and with far fewer mistakes. We must not permit any *unnecessary* suffering, although the inevitable alterations will certainly be painful to many.

As we enter into dialogue, we must recognize that those who emphasize the need for racial change have not learned, in general, the critical necessity of recognizing the importance of tradition. All too often they try to create institutions which are cut off from the roots of the culture.

Consequences of Religious Revival

A religious revival is in progress today whose potential consequences still can be perceived only dimly. More and more young people are insisting that the church's basic message is profoundly valid and that attempts to adjust the religious message to the apparent realities of the 20th century has been a dangerous error which must be reversed. They argue that new social-science knowledge, expressed in such disciplines as cybernetics and general systems theory, proves that religious values are based in a profound understanding of what is required for a society to survive.

The religious value of honesty, they feel, now is confirmed by our understanding that appropriate decisions for the society can be made only if the information moving within the society is accurate. The religious value of responsibility now is confirmed by our understanding that there must be people in the society prepared to make sound decisions when decisions are required. The religious value of love is confirmed by our understanding that there must be the potential to help people deal with unusually severe conditions without suffering physical or mental collapse. The religious value of humility is confirmed by our understanding that overexploitation of the world's resources can easily lead to a destruction of the planet's natural resources on which life depends.

Unfortunately, a serious weakness threatens this religious revival: a belief that world problems will yield to goodwill alone—a mistaken notion that there is no need to understand the societal forces at work or to learn the reasons why human beings will tend to oppose reform which upsets the status quo. Basic change never comes easily.

The Role of the Church

In recent years the church has been clearly exclusive in its stance to social change; it has accepted a "party line" and been highly intolerant of those who departed from it. If the church is to play a meaningful role in coming months and years, it must recognize the need to reject exclusiveness and bring together all those who are concerned about inventing a human and religious future.

We are confronted with a novel task. All our institutions were designed to minimize change; they act only when overwhelming pressures force movement. We need a new form of social system based on an opposing assumption—the recognition of the fact that all social systems *must* change rapidly if we are to survive.

To articulate and develop the massive changes required, we must develop new forms of meetings, publications, and action groups because most existing organizations are devoted either to supporting the status quo or to pushing a single point of view. We must find ways to bring the vibrant, creative minority together. This minority must learn to introduce new ideas and weather the frustrations inherent in any process of bringing about change.

We need to unite all those who are discontented with present social dynamics in a joint search for the future. We must recognize that the creation of this new future requires respect for the past, a goal for the future, and an acceptance of religious values. The church could play a major, although not an exclusive, role in such an undertaking.

It appears unlikely that this task will be accomplished within the church. The liberal establishment apparently has a firm grasp of the levers of power at the high bureaucratic level, while many members at the grass roots stiffen at the thought of any change. But the situation can change if people in the local churches decide that it must. This is the challenge which confronts each one of us. □

Unusual Methodists

NANCY SHADE: *Back to the Met?*

It's a long way from a 4-H Club stage in rural Illinois to New York City's Metropolitan Opera House. But it is not an impossible journey, Nancy Shade can tell you. A pert, 22-year-old redhead who shares her mother's love of music, Nancy took a big step toward realizing her goal of an operatic career last November when she placed first in the Metropolitan National Council Opera Auditions—an annual search-for-talent event.

The Indiana University senior already has sung on more occasions than she can remember—in church choirs, at school, for weddings, and on nationwide television. This spring she sang in the Indiana University production of *La Traviata*. Currently the soprano is appearing in *La Boheme* and *Tales of Hoffman*, both with the Kansas City Opera Company, and in other professional engagements.

Although Miss Shade sings in German, French, and Italian, one of her most unusual performances was in English. With only two days notice she was asked to sing the role of Leonora in *Il Trovatore* for the Kentucky Opera Association. While other members of the cast sang in Italian, she sang in English, the only language she knew for this role. Still she drew rave notices.

Nancy and her parents are active members of Rockton United Methodist Church, Rockton, Ill. □

WINA RAE CALHOON: *Lady in the pulpit.*

When the youngest of Wina Rae Calhoon's six children entered college nearly 25 years ago, the widowed Mrs. Calhoon gave up her Beaver, Okla., farm and headed for school, too. For a while she was a housemother at Northwestern State College in Alva, Okla. Not satisfied, she became a student, graduating with an

elementary teacher's certificate. She then taught in two Kansas communities—Liberal and Sublette—until she reached retirement age.

Sixty-five or not, Mrs. Calhoon was not ready to retire from helping people, so during her last teaching year she studied for a local preacher's license, acquiring it in only a few months. A few days after making out her last report card, she was appointed to Manter Community United Methodist Church, Manter, Kans.

The church had 110 members when Mrs. Calhoon arrived in 1966. Now there are 156. (The entire community numbers less than 300.) A men's group was chartered with 26 members and it continues to grow.

"My becoming a preacher was not a new idea," Mrs. Calhoon says. "All my life I longed to be one. But every time I tried for full-time work the aversion to women preachers held me back. So I contented myself with church and public-school teaching, and rearing a family. I hope my venture into this field will encourage other women to do the same."

Says one of the Manter Church's male members: "I hope our men preachers are getting the ministry of the church across as well as our lady preacher."

At home, the lady preacher is active in such unecclesiastical organizations as a book club, a home-economics club, and the Farm Bureau. Spare time is spent bread-making because, as she explains buoyantly, "A pan of hot rolls is a good way to win friends and influence people to come to church." □

KING TAUFA'AHAU TUPOU IV: *Tonga's ruler.*

King Taufa'ahau Tupou IV, monarch of Tonga (the last island kingdom in the Pacific), stands more than six feet tall, weighs approximately 300 pounds, and is proud of it for Tongans consider great weight among royalty a symbol of beauty and power.

Crowned king on his 49th birthday, July 4, 1967, the Australian-educated lawyer has many interests. As a politician, his worries range from developing more tourist trade to extermination of the coconut-destroying rhinoceros beetle. As an educator, he personally instructs teachers in the use of the abacus, a subject he introduced into Tonga's schools. And as an athlete, he excels in surfing and skin diving.

The monarch's territory, long known as the Friendly Islands, might also be called the "Methodist Islands." Wesleyan missionaries converted King George Tupou I to Christianity in 1831, and the pietistic tradition continues so strong that one still can be arrested for fishing on Sunday. Today's king and most of his 77,500 subjects are Methodists.

At least once King Taufa'ahau has taken political advantage of the kingdom's religious history. Wanting Tonga remembered as "the place where time begins," he once proposed to his parliament that Tonga officially set its clocks ahead 40 minutes, so that in effect it would be an impressive 13 hours east (or ahead) of Greenwich, the prime meridian. When some legislators objected to his idea, the then crown prince reportedly won them over instantly by explaining: "On World Day of Prayer, you would be the first people on earth to say your prayers." □

ART FESTIVALS

✦Most of us catch our Christian faith from the personal example of a preacher, teacher, relative, or friend. But it can spring, too, from the image of a stranger or the emotional experience of seeing a play or a painting, singing a hymn or listening to a choir, from encounter with any of the arts, in fact, when they are an expression of worship. Christian educators know very well that art can inspire and nourish faith, and increasingly the arts are appearing in religious education, sometimes to the delight, sometimes the dismay, of those being educated. In any case, it is no longer a surprise to drop into any church, large or small, and find it is in the midst of a Christian art festival. Some festivals are "home grown," others are highly professional, but they have mushroomed. Lest we believe they are something new under the sun, however, here are four Christian art festivals that have earned an established place in their churches, and their communities, over a solid number of years.

—*Helen Johnson*

ifixion, *mixed-media painting by Susan McElminney Nell.*

The narthex as an art gallery.

IN SAN DIEGO, CALIFORNIA

An Art Gallery...

✦At St. Mark's United Methodist Church in San Diego art is looked upon as a vehicle of religious truth, and for six years St. Mark's has become an art gallery during Lent, exhibiting the work of local artists in its narthex and sanctuary. This year 30 artists were represented in St. Mark's Sixth Lenten Fine Arts Festival. The theme was *The Man for Others*. Professional jurors selected award-winning works, and members of the congregation followed their annual custom of voting to select a work for the church's permanent collection. This proved to be *These Men for Others*, a glowing acrylic painting of Jesus incorporating images of Dr. Martin Luther King, Jr., President John F. Kennedy, and Senator Robert F. Kennedy. Artist Helen Doerr received a $125 purchase prize. Each year the festival has grown in prestige. Following six weeks at St. Mark's, the 1969 show appeared for four weeks at a Presbyterian church in Oceanside, Calif. Future festivals may travel to other West Coast churches.

Gloria Hammond makes up Marie Durling as the young ruler for Christ and the Rich Young Ruler *by Heinrich Hofmann.*

Backstage, a new scene is set up behind the living-picture frame in the chancel area.

IN HAWTHORNE, CALIFORNIA

Living Pictures...

✦For 10 years people of Hawthorne, Calif., have been filling the sanctuary of the United Methodist Church for its annual Festival of Music and the Arts. Produced on a Saturday and Sunday in Lent, festivals have blended music with living reconstructions of paintings. They were the idea of the Rev. Harold E. Johnson, minister, and Charles Disosway, choir director, who produced the first festival in 1959. A young people's art show was added to the festival program in 1966. Through the years as many as 500 people have been involved in festivals: singing in the choir; building stage, frame, and props; making costumes; finding creative solutions to endless technical problems. The living pictures were shown for the last time this year. Producing them is too heavy a drain on the manpower of a congregation in a highly mobile community. But the festival steering committee has numerous other possibilities in mind for the future, according to Marian Denson, a 1969 Festival general chairman.

:us Before Pilate by *Hinke.*

Madonna Adoring the Christ Child by *Antonio Corregio.*

Butler University students Peter Humphrey and Betsy Frescelli interpret Auguste Rodin's sculpture The Kiss *to the music of* Clair de Lune *by Claude Deb*

AT INDIANAPOLIS, INDIANA

Something for Everybody...

✦The Eighth Biennial Festival of Religion and Art at Indianapolis's North United Methodist Church last April gave people of the congregation and the community a chance to be participants as well as audience. Artists and appreciators were brought together in a wide variety of experiences in the arts, and the result was something for everybody. The children had their own fiesta de Mexico and film festival. For all there were films, an art exhibit and flower show, banners and a filmstrip on how to make them, a choral concert of 20th-century liturgical music, a multimedia "happening," a performance of the contemporary *Mass for a Secular City*, a folk and interpretive dance concert, a one-act play presented by the North Church Players followed by coffee and discussion with the cast, and presentation of a program of folk singing and worship which the Senior High Youth Fellowship also took to churches in the East during a Holy Week tour.

Seminary student John Stroh and UMYF member Charlotte Herbert sing American folk hymns.

Butler student Mary Rumble dances to Edvard Grieg's Butterfly.

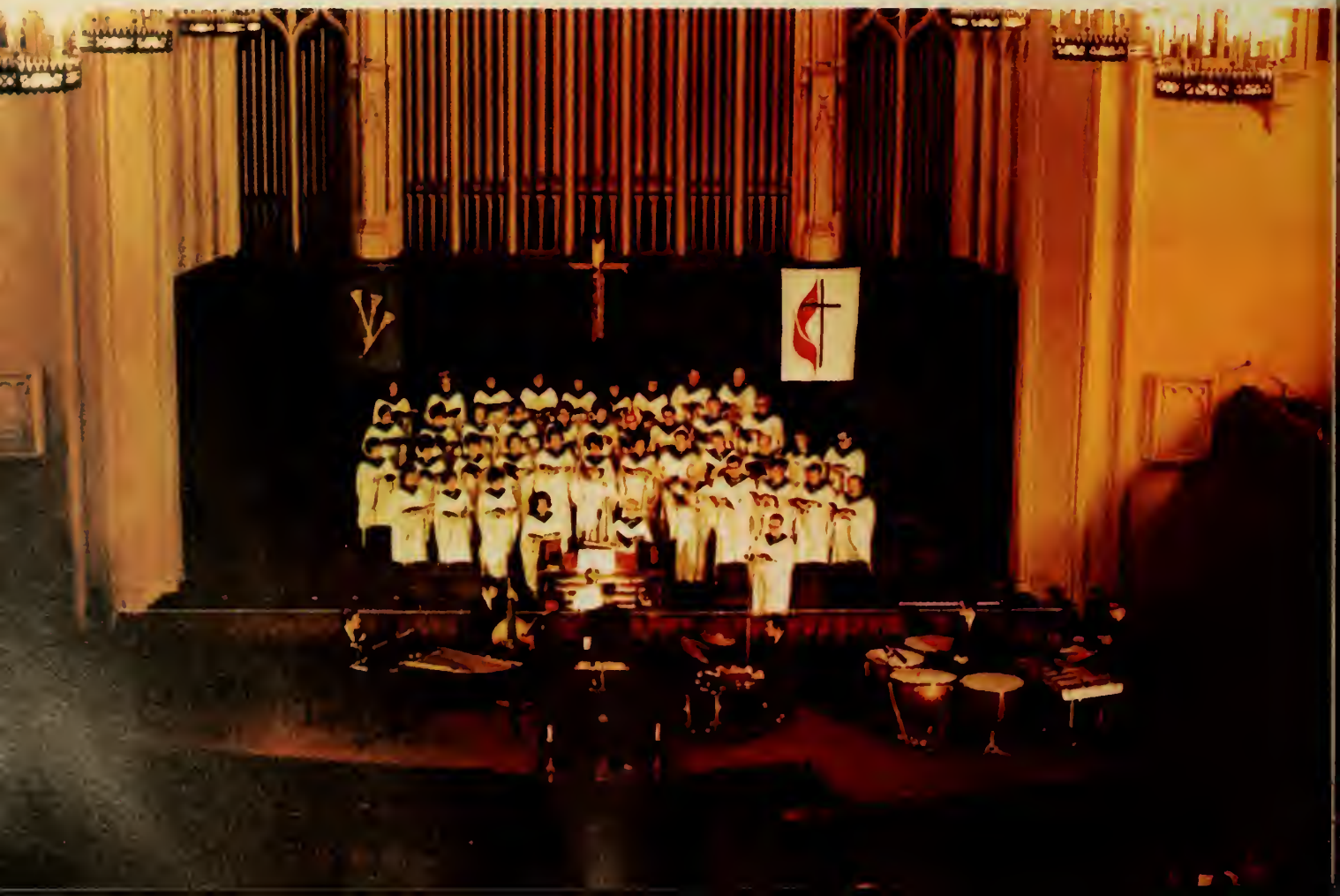
IN DALLAS, TEXAS

Accent on Forms of Today...

✦The traditional was represented in regular Holy Week services and in a performance of portions of *St. Matthew Passion* on Palm Sunday. But it was the art forms of today that took the spotlight at the 1969 April Festival of the Arts and the Christian Faith at the First United Methodist Church, Dallas. The festival featured the Southwest premiere of jazz pianist Dave Brubeck's oratorio *The Light in the Wilderness;* a mass with a rock beat; an exhibition of photographic art; a sermon series based on pictures and sculpture, including a picture of the earth taken by Apollo 9 astronauts at Christmas, 1968. There was a screening of the award-winning motion picture *The Given Word;* current books were discussed in four review sessions; and a live performance of Gian Carlo Menotti's opera *The Old Maid and the Thief* was teamed with Par Lagerkvist's drama *Let Man Live.* Throughout the festival, art was shown in Gallery Hall.

Guest guitarist Ted Jordan helps with rock mass.

Chancel choir and jazz pianist Glen Burns present The Light in the Wilderness.



Judas, played by Gary MacDonald, in Let Man Live.

WHAT HAPPENED TO RELIGION I

A Peking throng roars affirmation of the wisdom in Chairman Mao's Quotations, *modern China's best-selling "bible."*

By Donald E. MacInnis
China Program Director
National Council of Churches

MAO'S CHINA?

VISITORS to mainland China during the height of the Red Guard movement in 1967 were daily, sometimes hourly, immersed in an experience of the Great Proletarian Cultural Revolution.

At any given moment and in any part of China, slogan-shouting bands of Red Guard youth identified by red armbands, red handbooks, simple blanket rolls, and ebullient enthusiasm crowded the city streets, buses, and trains. They tramped along intercity highways. Perhaps 100 million students, from primary through university levels (surely the largest student protest movement in history), had been released from school by order of Chairman Mao himself "to make revolution."

The foreign visitor's first impression after crossing the border from Hong Kong to Canton was the fiestalike confusion of an entire nation caught up in a kind of mass religious revival. Alberto Moravia, the Italian novelist, describes the dining room "worship service" conducted before a portrait of Mao for a group of visitors:

"The girls [waitresses] were dressed like every woman in China, in baggy blue cotton pants and white cotton blouses. They halted in front of us, each one holding tightly to her little red book, the book of quotations from Mao. One stepped forward to make an announcement in a loud voice. Then the accordion and the tambourine struck up, and the girls began to sing and dance . . ."

The same dancing and music took place on a plane trip. "When the dance ends, the hostesses go through the plane carrying trays with badges and buttons of various kinds, all with portraits of Mao and photographs of Mao in various poses on various occasions. These are holy cards, medals, scapulars; no mistake about it. . . . The plane is simply a flying chapel.

"This is like the country songs, the peasant dances, the folk music that goes with some religious feasts in Italy and elsewhere. . . . With the same fervor, the same style, the same ingenuousness. And so here we have learned one thing at least: the religious nature of the Cultural Revolution."

Mao and Religion

Chairman Mao today finds himself the object of mass adulation. His *Selected Works* are daily reading for millions of true believers, and his village birthplace is a shrine for countless pilgrims. Ironically, Mao Tse-tung, raised in a peasant's home with a devout Buddhist mother, rejected religion early in life. For him all religion is either folk superstition or the instrument of feudal oppression and imperialist domination.

While still a student Mao linked religion with capitalism, feudal autocracy, and Confucian class distinction as the "four evil demons" of the Chinese Empire. Ten years later he spoke of the four powers shackling the peasants of Honan Province: the clan chiefs, the reactionary classes, husbands over wives, and *religion*. The first three could be broken with relative ease, he said, but breaking the "divine power of the system of gods and spirits" would be a "more difficult and prolonged job."

For Mao, all religion is man-made superstition, robbing the nation of productive labor, land, and capital, and blocking the people from awareness of their bondage. If religion is left untouched, he said, "we shall not be completely fulfilling our revolutionary mission."

In the years since the communist victory, vast acreages of tax-free landholdings held by Buddhist, Muslim, and Taoist temples and monasteries have been "liberated." Thousands of nonproductive priests, nuns, monks, and hermits who lived on the gifts of the faithful and the produce of the religious lands have been forced into secular employment. Christian schools, hospitals, orphanages, and churches also have been nationalized or converted to secular uses.

A Secular Religion

The Chinese revolution, as one observer wrote, after his visit in 1967, is the Peasants' Revolt, the Agrarian Revolution, the Industrial Revolution, the French Revolution, and the Russian Revolution all bursting forth simultaneously. It is also the "Reformation"—a compulsive rejection of the shackling forms of tradition, includ-

Chanting students line Canton's streets for an all-out welcome. With monotonous fervor, they wave portrait posters and recite from the "little red books" they clasp, Quotations from Chairman Mao.

ing religion. Although Protestant Christianity was scarcely a century old in China, it too suffered in the attack on the "four olds": old habits, old customs, old culture, and old ideas.

The Chinese revolution demands a total transformation of the ancient Chinese culture and its people, the elimination of revisionist, superstitious, and outmoded attitudes which could obstruct or corrupt new ways of thinking and acting. All organized religion in China today is totally suppressed.

But even as the Reformation in Europe replaced one form of religion with another, one of the unrecognized ironies of the Maoist revolution in China is its replacement of traditional and imported religions with a secular religion having its own dogma, canon, saints, and heroes. In its own system of belief and practice, there is a Maoist ethic, a way of life demanded of all believers. Maoism is an orthodoxy, determined to maintain purity of faith and practice, tolerating no heresy and no deviation.

Correct belief is achieved by a true conversion experience, involving study of the doctrine, self-criticism, confession, and transformation of basic attitudes. China's version of the Reformation calls for a cultural revolution that will touch people "to their very souls." The masses must be liberated from old habits and old thinking to "transform the spiritual aspect of the whole society."

A New Puritanism

The slogan "Serve the people," seen everywhere in city and countryside, describes the kind of new man needed in the new China. The new morality outlaws selfishness, commercialism, competition, personal careerism. Money is a necessary evil of small importance, and salary, wage, and rank differentials are minimized.

As in all matters of daily life and work, Chairman Mao has a few appropriate words about China's new man:

"At no time and in no circumstances should a Communist place his personal interests first; he should subordinate them to the interests of the nation and of the masses of the people. Hence, selfishness, slacking, corruption, striving for the limelight, and so forth, are most contemptible, while selflessness, working with all one's energy, wholehearted devotion to public duty, and quiet hard work are the qualities that command respect."

Here are the central sins and virtues of Mao's China —not too different from the secular morality of any nation or culture. Other homely thoughts from Chairman Mao's "red book" of quotations admonish the Chinese to "guard against arrogance," "never be wasteful or extravagant," "preserve the style of plain living and hard struggle," "love the people . . . identify yourself with the masses."

This last one seems to be the hardest, for this is the central thrust of the current Cultural Revolution. Conversion, in the religious sense, is the primary goal of this latest campaign. The August, 1966, *Communique* which launched the Cultural Revolution declared, "It is the masses who must liberate themselves. We cannot do things for them. . . . We must trust the masses, rely on them, respect their creative spirit."

Mao's primary faith always has been in the common people. He believes that, properly liberated from "the four olds," their pooled wisdom and energy can work miracles. He distrusts intellectuals.

Conversion Experience

"Serve the people!" This slogan is seen everywhere: on the walls of modern skyscrapers in Shanghai, on the mud walls of village homes, on lapel buttons worn by everyone. But some who have tried to identify with the masses have found that it is not easy.

One was a 26-year-old woman, described by Jan Myrdal in his book *Report From a Chinese Village* (Pantheon, $6.95; Signet-NAL, 95¢). Daughter of a well-to-do doctor, she grew up a member of the privileged minority in pre-1949 China. She was so pampered that she never took a bath without the help of servants. Myrdal's account of her 13-month assignment to a mountain village in 1959 is the story of one person's conversion in today's China. It is a process that, in Maoist terms, combines theory and practice, hard labor and self-study, group therapy in study meetings with daily work and fellowship with villagers.

She worked all the time, plowing, weeding, digging and sewing. She learned everything. Two nights a week she taught leaders of the women's group reading and writing. When off duty, she visited families, looking for difficulties, such as a child ill or anything else. In the fields she talked with the women while they rested.

At the same time, she worked at her own ideological reeducation. She says she had "to transform myself from a bourgeoise to a human being." This was done partly by physical work, partly by reading, partly by group contacts.

As Myrdal quotes the young woman, "After the winter harvest was in, that was December, 1959, there was less work in the fields. That is the time of year when life in the country quietens down and people occupy themselves with minor jobs. We then embarked on serious criticism and self-criticism. For two months we kept at this and held discussions about it. We went through each one's faults and judged whether they had corrected them and how.

"I shall never forget the morning we left. People had come down to the flat there to say good-bye. The women and I were in tears. They begged us to stay . . . I had never been so close to people before. . . . I believe I learned a lot during those 13 months. I became a different person. I had acquired a fundamentally proletarian attitude to life. . . . I had learned to work, and, when I returned home to my husband, he too thought I had changed."

Organized Religion Suppressed

Chinese Communist attitudes toward organized religion are better understood by looking at the history of church-state relations in the West—Henry VIII's seizure of monastic lands, for example. In a society where the true religion is Maoism, China's own traditional religions, with their hated connotations of feudal oppression and non-Marxist superstition, were an intolerable heresy. Christianity carried the additional onus of its links with "Western imperialism."

The Roman Catholics, paying allegiance to a spiritual and political leader in distant Rome, were especially vulnerable. In a proud, ancient, and self-sufficient culture like China's, any foreign religion had hard going. Christianity, protected by the "unequal treaties" and Western gunboats patrolling the inland waters of sovereign China, battled sullen resentment and open opposition from the time of the Opium War (1839-42) to the expulsion of all missionaries in the years 1950-52.

After eight years of a relentless war of resistance against the Japanese and four postwar years of civil war, ruinous inflation, and deteriorating public order and morale, all Chinese cried out for an end to chaos. The church, despite a strong element of social concern seen in its medical, educational, and service programs, was scarcely touching the massive social disorders that wracked the body of China's millions.

Out of compassion for their suffering countrymen, many Christians were drawn to the only organized power group that seemed capable of dealing with China's sickness—the Communists. The disciplined armies that took over the cities of China one after another in 1948-49 were greeted with a mixture of apprehension and relief. The turmoil of dynastic transition was over, and a new regime would impose its own form of order.

The Communists, despite the guarantee of freedom of religious belief written into their 1954 Constitution, had no expectation or intention that religion would survive in the new China. With Marx, they believed that religion would naturally wither away in the communist Utopia. The record of the past 18 years shows a steady intensification of pressures on the church and religions, leading to the total suffocation of all religious practice.

At the time of the communist victory there were 3 million Roman Catholic Christians and about 1 million Protestants—less than 1 percent of China's half billion people. Christian influence, however, was multiplied through

Best Seller of 1968?

Who was the world's best-selling author in 1968? According to figures reported in the *Peking Review* early this year, it was Mao Tse-tung, chairman of the Communist Party in the People's Republic of China.

In what would be the largest publishing job in history, more than 1 billion copies of Mao's writings were printed in China and distributed in various editions. This outstrips by 10 to 1 an estimated 120 million Bibles, New Testaments, and Scripture portions distributed worldwide last year—none of them in China.

Mao's published writings include 150 million four-volume sets of *Selected Works*, 740 million copies of *Quotations From Chairman Mao* (the "little red book"), 140 million copies of *Selected Readings*, and 96 million copies of *Chairman Mao's Poems*, plus millions of copies of his short works. This does not include translations published in 65 languages in 148 other countries.

service programs visible in over 200 hospitals, 419 middle schools, thousands of primary schools, and 16 Christian colleges and universities with some 50,000 graduates.

During the first stage of the communist period (1949-50), these and all Christian institutions were nationalized without compensation. The 4,000 Protestant missionaries gradually were forced to abandon their posts, largely through restrictions on travel and work.

With mission funds cut off at the time of the Korean War, a *Christian Manifesto* was issued by a top-level group of Protestant leaders meeting in Peking in July, 1950. It celebrated the new independence from "mission imperialism." The *Manifesto* proclaimed that the Chinese Church would henceforth support the "common political platform" of the new government. It would do so by recognizing the history of imperialism in China, especially American imperialism in the churches, and by practicing three-self autonomy (self-support, self-government, self-propagation) as well as self-respect, self-reliance, and self-criticism.

Christians Rally to Nationalism

In the heat of the Korean War, in which American and other allied troops fought nearly a million Chinese and North Korean troops to an indecisive bloody standstill, Chinese Christians rallied to the support of their nation. The Protestant "Three-Self Resist America-Help Korea Reform Movement" declared, "It is the duty of every citizen to be patriotic, and patriotism is in accord with devotion to one's faith. Only by being patriotic will it be possible to lead a good religious life."

By 1954, when the first National Christian Conference of the Protestant Three-Self Movement was held in Peking, the Christians of China had severed all connections with the West. There were no missionaries, no mission funds, no schools, hospitals, orphanages, and no welfare activities. Except for an occasional group of visiting Christians from the outside and rare visits by Chinese Christians to the West, the church became as isolated as the peasant masses from the rest of the world.

Joining a student protest movement larger than any known in the United States, these students from Shanghai's Fu Tan University perform by singing, "Sailing the seas depends upon the helmsman/Chairman Mao."

In the early years most Protestants believed it possible to be both Christian and patriot. As Christians they saw the hungry being fed, the naked being clothed, and widows and orphans being cared for by the new regime. They saw landlords and rascals receiving due punishment, and a new promise of justice for the meek and lowly.

The new regime restored order in the nation. It systemized food production and distribution so that all had a share; eliminated official corruption, prostitution, gangsterism, flies, and landlordism. It made impressive progress in developing industry, irrigation, food control, public-health services, education, and many other needed reforms and innovations.

A Religious Affairs Bureau in Peking became the normal channel for co-ordinating church-state relations. It was this bureau, through the patriotic religious associations, which controlled and eventually suffocated freedom of religion as it had once been practiced.

National solidarity in the struggle to resist imperialist aggression in Korea and consolidate the socialist revolution on the home front was, at the same time, the organizing principle for the patriotic religious associations and the source of their emasculation as authentic religious bodies.

As the pulpits increasingly came under political control, Christians found it difficult to worship in what was essentially a captive church. Bishops, priests, pastors, and laymen were mobilized in a nationwide program of political study and action. Days and weeks of study sessions produced confessions, accusations, and bitterness. Christian brother denounced brother. Slogans like "Enhance political awareness!" and "Surrender hearts to the people!" replaced biblical texts.

Religious doctrine itself was reinterpreted to support the national dogma. With the denigration of themes of love, compassion, and forgiveness, the Buddhists' first commandment on reverence for life, took on new meaning: Buddhists now were permitted to kill imperialists, counter-revolutionaries, or other bad people. Christian teaching of the coming kingdom of God, the end of the world, the teaching that all men are sinners were considered incompatible with socialist doctrine. The peasants began saying, "Communism is better than paradise."

By the fall of 1966, when the Red Guards suppressed all visible religious practices, the policy of intimidation, coercion, and politicization had produced two churches: a remnant church submissive to the official line and an underground church keeping the faith in quiet family worship and cottage meetings.

New Man—New Values

The test of a revolution as well as of a religion is its effectiveness in changing the lives of people. Outside observers have reported a remarkable shift in values and goals in Chairman Mao's China.

A young Australian wrote from Shanghai, where he was teaching in late 1966, "There is one all-pervasive ethic, firmly implanted not only as a way of life but also as a reason for living. It can be summed up in the three-

word title of one of Mao Tse-tung's articles: *Serve the People*. . . . The Chinese I know best are my own students. I have spent a lot of time with them in the past year, and I can testify that in no other country have I found young people with more reason to live, more joy, more sense of purpose, more sheer charity."

Alberto Moravia perceived life-style goals in China which offer radical new alternatives to the consumer culture of the West and the "goulash communism" of the Soviet Union. Poverty in revolutionary China, he found, is a way of life, a basic virtue, a religious imperative. Moravia suggests that China has discovered a morality of collective poverty that liberates the masses from bondage to acquisitive consumption.

"The goal of the Cultural Revolution," he writes, "is to make peasant China . . . take the great leap from rustic and artisan society to technological society without going through . . . the petit-bourgeois phase of communism . . . to combine the most naked poverty, the most strenuous but most rational poverty, with the most advanced technical progress."

Masao Takenaka, a Japanese theologian writing after his trip to China in 1966, sees the internal struggle as a massive effort to create a "new man" on the basis of Mao Tse-tung's thought, an "integrated people capable of disciplined hard work necessary for the upbuilding of a socialist country." And he adds: "Here I believe it is not economic doctrine as in classical Marxism, nor political strategy as in the case of Lenin and Stalin, but rather the spiritual, ethical element that is understood as the determining factor in shaping world history."

A Chinese refugee, son of a Christian pastor, interviewed in Hong Kong, sums up the good and bad points of communism in China: The Communists have faith, believe in a future society, and in an eventual good world. They have united China. Human relations are much better, people freely help each other, and there is no corruption. The Communists have started great economic development and introduced a work spirit.

On the other hand, communism is like an absolute religion. If you accept their religion, you can be very happy. But if you cannot accept it, you are unhappy. The Communists believe superstitiously in the use of force. Even though the killing has stopped, they use force in ruling. They believe superstitiously in the possibility of a propertyless society. They allow no opposition and will not share power with anyone.

The Chinese revolution will be won or lost in the hearts of China's youth. The tensions inherent in a system that demands disciplined adherence to a single dogma, while insisting that this be a free act of the converted will, are obvious in the young refugee's list of faults and virtues. He grants the need for a national faith, a mission and purpose, and national goals. He readily recognizes the achievements of the regime, the new sense of community and mutual concern, the new social discipline. But the enforced submission to doctrinaire goals and the loss of personal freedom may be a price that educated youths are unwilling to pay.

With the Red Guard now suppressed and many members scattered to distant rural work assignments, and with the universities still closed to normal studies after a three-year lapse, there is much unrest and factional strife among youth—even indifference and apathy.

More About China

"Understanding China and the Chinese People" is a church-wide mission study theme for United Methodists in 1969-70. Recommended materials include:

China in Change: An Approach to Understanding, edited by M. Searle Bates. Friendship Press, 191 pages, $1.50. A compact collection by six China specialists providing an excellent introduction on modern China.

Adult Guide on Understanding China, by Creighton Lacy. Friendship Press, 64 pages, 85¢. A guide for five study sessions with useful lists of films, tapes, recordings, other books, and periodicals.

China Profile, a symposium edited by Ross Terrill. Friendship Press, 160 pages, $1.75. A competent introduction to Mainland China written in an easy style and with personal anecdotes and observations. It is slanted to youthful readers.

For other recent books on China see TOGETHER's June issue, pages 57-58.

Some now shun commitments. These "wanderers," as they are called, "take the attitude of nonintervention in the struggle between the proletariat and the bourgeoisie. Instead of fighting on the battlefront, they wander about school campuses, parks, and streets. They spend their time in swimming pools and playing chess and cards. . . . Whenever they are required to reveal an attitude they just issue vague statements."

The Future

The Chinese experience provides no formula solution to the problems of unrest in Western society today. There is some wry comfort in discovering that there are similar problems even in the socialist Utopia. China has yet to discover the means to combine revolutionary zeal with modern technology and the full, free expression of individual creativity. But we deserve no smugness for some of the social problems that threaten to destroy the fabric of American society are virtually unknown to China.

While Cultural Revolution continues to convulse China, few dare to predict the outcome. Now Maoism supplants all religion. All factions in the internal struggle are both Communists and patriots, commited to the restoration of a strong and unified China and to the Maoist vision of an egalitarian society.

Whether the Maoist goals are hopelessly utopian, doomed to failure in a world undergoing rapid technological change, or whether man's congenital selfishness will defeat all efforts to produce a new and selfless man, only time will tell.

Whatever group emerges in control of central power after the present struggle, there is little hope of early restoration of normal relationships with Western nations. Independent and sensitive after a century of humiliating weakness, China will not easily open her doors again to the foreigner. □

Are You A NO-IT-ALL Mother?

Sometimes you wonder if The Taming of the Shrew **really was written with you in mind. Sometimes you wonder if your children can possibly still love you, or if they have any idea how much you really love them.**

BY ANDREA HERMAN

"NO, HONEY, you can't go to Mark's house. It's too far away and you'd have to cross Jefferson Street. . . ."

"No cookies now, dear—it's almost dinner time. . . ."

"No, no, baby! You cannot paint the mirror with Vaseline! . . ."

If the foregoing sounds wincingly familiar, you are definitely a mother-in-good-standing. All over the world, *no*-ing mothers are listening to themselves, disliking what they hear, and wondering what, if anything, they can do about it.

The Wicked Witch of the West made not the slightest impression on my kids. They have a private witch of their own. And let's face it, sometimes I deserve the title! Some days I say "No" so often that by bedtime I sound like a bull moose with the croup. Is there something wrong with me? I've wondered again and again.

Are noes really necessary? Child-guidance experts sit in swivel chairs behind litter-free, dust-free mahogany desks and ignore the question. If they suggest anything at all, they advise a sort of vague "distraction theory."

In other words, you don't say, "No, you can't have a candy bar." You smile serenely and coo, "Wouldn't you rather watch Captain Funny-Face on television instead?" Well, in *my* house the kids are already watching Captain Funny-Face, and they are banging on the piano, *and* wrestling, *and* getting crayon marks on the sofa, *and* are only 63 1/2 seconds away from a stream of noes that will send them scattering in seven different directions and turn their miniature ears purple. So much for child-guidance experts!

Sometimes it isn't funny, though. Sometimes you wonder if *The Taming of the Shrew* really was written with you in mind. Sometimes you wonder if your children can possibly still love you, or if they have any idea how much you really love them.

Is there any way of avoiding the continual barrage of negativism? Sorry, but there isn't. There honestly isn't. But you don't have to feel guilty about it!

Remember all those things you had to do as a child just because you were a child? Kissing Uncle Pierpont, reciting *Hiawatha* for your mother's sewing circle, wearing braces, practicing the piano . . . ? Well, motherhood carries its own bag of distasteful responsibilities—and saying no is one of them. Sometimes, in fact, it is our grim, solemn duty to say no!

Our primary responsibility as mothers is to raise each child to adulthood; it isn't always easy in this day of medicine cabinets that bulge with potentially lethal drugs; in this day of two-wheeler bicycles, busy streets, and speeding cars; in this day of mentally twisted men who sometimes lurk behind trees or in cruising automobiles, ready to prey on innocent children.

Firm rules along with frequent and resounding noes are absolutely necessary if we want our young ones to survive childhood. We would be guilty of gross neglect if we didn't stand firm on many issues.

Not only do we want our children to grow up, we want them to grow up strong and healthy, polite and intelligent, and considerate of other people's feelings and possessions. Instilling these qualities requires a separate but important set of dictates and regulations. Situations in this category are more nebulous, requiring countless, daily, spur-of-the-moment decisions on our part, but these are decisions that must be made and stuck to.

There are many kinds of noes. There's the "come-sit-on-my-lap-while-I-explain" kind of no, the pleading "*please*-don't-do-that-anymore" kind of no, the sharper "I'm-getting-angry" kind of no, and finally, the off-key soprano kind of shriek that means "watch out, immediate danger!"

Each has its own time and its own place, and innate, maternal wisdom usually tells you which to use under specific circumstances. But if you occasionally make an error in judgment and let loose with a bellow that would stop a trapeze artist in midair when you should have murmured, "Not now," don't worry about it. The little darlings get tone-deaf after a while, and they probably can't tell the difference anyhow.

"All right, so I *have* to say no," you agree. "But do my kids understand, or do they think I'm some kind of tyrant? Do they know I'm doing it because I love them?"

Forget it! The mother-child relationship carries its own special, wonderful system of checks and balances.

It is an established fact that one spontaneous hug balances out at least a dozen noes, and a kiss-and-hug combination automatically erases 27 flat-footed, determined "absolutely nots." But best of all, a simple "Mommy loves you" will completely cancel all the noes you've ever said since the little monster first managed to stick his thumb in his mouth.

God, in his infinite wisdom, not only made children's memories short, he made them lopsided as well. When they are adults themselves, when childhood has slipped away from them, they won't remember the hundreds of times a day you had to stop them from what they were doing. They'll remember only the hugs and kisses and Mommy-loves-yous. They'll remember only the times you held them and rocked them when they had an earache, and the times you fixed their scraped knees and kissed the hurt away. They won't remember all the things they weren't allowed to do, but they will remember the times you let them help decorate Christmas cookies, and the time you let them stay up until eleven o'clock to watch that special television program, and the time you broke down and bought them that shamefully silly and expensive toy they wanted but never dreamed they'd get.

Even now, in their frustrated, rule-bound childhood, they have a sort of wordless understanding of the problem. Kids can't express themselves sometimes, but they feel things. And you can be sure they feel your concern and your love.

Children know things, too—and even though they cry sometimes, even though they fight back sometimes, even though they disobey sometimes, there isn't any doubt at all in their minds that "Mother *noes* best." □

TARGET: Troubled Marriages

"AFTER 18 YEARS of marriage, we've reached the end of the road," said the still-youthful brunette to her doctor. "I have no place to turn. If I try to get my husband to talk about why our marriage has failed, he accuses me of nagging and walks out."

Troubled marriages like this one are found in every corner of the country. But too often couples who need help to salvage their floundering relationships are far from metropolitan areas where counseling help is readily available. Competent counseling services rarely are found in small towns. In such places, where peoples' lives are closely connected, couples frequently are reluctant to seek help for fear that news of their problems may end up on the local gossip circuit.

Fortunately, this despairing wife lives near Levelland, a community of 12,000 in west Texas where three Protestant ministers have found a viable answer to this seeming impasse. The woman's doctor suggested that she contact their full-time counseling service, and a short time later she found herself in Levelland's Wesley Methodist Church talking to the Rev. Keith Wiseman.

"After several counseling sessions, this woman and her husband were able to see their problem in perspective," Mr. Wiseman explained. "She had assumed the dominant role in the home and her husband had retreated into silence. A multitude of minor grievances were wrecking the marriage because they had ceased to communicate."

The founder of this unusual counseling service is the Rev. Al Kline, pastor of St. Paul's Lutheran Church in Levelland. Early in 1967 he approached his two colleagues, Mr. Wiseman and the Rev. Robert Taylor, minister of the town's First Christian Church. He pointed out that many people in the area desperately needed help to preserve their marriages. Couples either could not afford a paid counselor or for some other reason did not wish to travel to another city to find one. The three ministers discussed the situation thoughtfully, decided that they could work together harmoniously, and began immediately to set up a full-time counseling service on a trial basis.

As a first step, the ministers sought to establish a reference network to let people know help was available. "We have to wait until those needing help come to us," says Mr. Kline. "Obviously we can't go to them and say, 'I hear you're having problems.' "

The ministers discussed their service with doctors, lawyers, and other authorities and placed advertisements in the local paper. The ads mentioned no names but referred interested persons to the counselors' telephone answering service number. Slowly at first, then in a flood, the troubled began to seek help.

All three clergymen agreed that their ministerial training had provided a good basic background with which to approach the varieties of human character and behavior they encounter during counseling sessions. "We have learned just how true some of the 'cliches' about marriage and family living are," said Mr. Taylor. "You've heard about immaturity—what a destructive factor it is. You can't appreciate how true this is until you have counseled troubled couples."

People with higher incomes, say the ministers, are more reluctant to seek counseling help than are those from a lower income bracket. Another thing they have noticed is that a great many of the couples they counsel have no relationship with a church.

All the ministers agreed that some homes cannot be saved, no matter what help is available. This is especially true if infidelity or some other strong emotional attachment—perhaps to a third person—is involved.

"Our biggest hope is that as clergymen we can provide a neutral point of confrontation to reopen communication," Mr. Wiseman explains. "Those who are troubled must have a sounding board to think through their problems. If such help isn't readily available, these people may turn to neighbors or friends. In many cases the well-intended 'advice' has wrecked a relationship beyond repair.

"Usually when a couple comes to us, they really want to make contact with each other and, because they do, there is hope. In talking to us, each begins to listen to the other. For this reason we consider our service a success because we term any neutral assistance successful."

Mr. Wiseman feels that this is a fruitful field for interchurch co-operation, particularly in the smalltown setting where every man knows his neighbor's business and neutral parties are hard to find. "There are no denominational barriers to the desire to save troubled marriages. The churches are traditionally a sanctuary. Their work can reach where no neighbor can. They touch man's heart, and his heart is in his home," says Mr. Wiseman simply.

—*Jane Kirby*

MY WONDERFUL WIFE

By Adrian Anderson

I have lifted her to
An extremely high pedestal.
(Let those who will begrudge it!)
For she has learned to
Run our house
On an extremely low budget!

What Are You WAITING For?

By NENIEN C. McPHERSON, JR.
Pastor, Grace United Methodist Church
Dayton, Ohio

RALPH Waldo Emerson, sage of New England, once suggested that we are always getting ready to live, but never living. We are blessed with memory and imagination, but they can bring handicaps as well as blessings. Our experience includes the past that is held in the mind by memory. It also includes the future, anticipated by imagination and what we have learned from past experience. The moment—the present—however, is really the time to live, and we ought to begin living now, says Emerson.

This is the essence of Jesus' counsel to his followers: "So do not worry about tomorrow; it will have enough worries of its own. There is no need to add to the troubles each day brings." We ought not to spoil the possibilities of any single day by borrowing troubles from tomorrow. When tomorrow arrives, the troubles we have borrowed in advance may not be present at all.

The Present Is Now

A woman who had passed the middle point of life, her children all married and living in other cities, her husband dead seven years, suddenly realizes that she is always getting ready to live but never living. She is like a person who lived in one hotel room after another with a suitcase never completely unpacked. She had never settled down to living life as it ought to be—day by day.

Too many of us are like that. We are going to do some honest-to-goodness living when the children are older or when they have finished college or when they have married and established their own homes. Then we can take life a little easier and begin to live. Or perhaps we are going to have children when we get a better income. Or we are delaying living until we get a better house or can live in a more congenial neighborhood. Some folks even say, "When I retire and do not have to go to the office every day, my wife and I are really going to live."

Jesus speaks directly to our condition in the parables. In the Gospel of Luke, he talks about a farmer who discovers one day that the bumper crop he had always dreamed about is his. What is he to do with his barns not large enough for this tremendous harvest? After thinking about it, he says to himself, "This is what I will do. I will tear my barns down and build bigger ones. . . . Then I will say to myself, 'Lucky man! You have all the good things you need for many years. Take life easy, eat, drink, and enjoy yourself.'"

Jesus adds a solemn note of warning which applies to any of us who delay the living of life day to day. God will say to this man: "You fool! This very night you will have to give up your life; then who will get all these things you have kept for yourself?"

The central teaching of the parable is that we should not build our lives and our security on material values. We need to find a better foundation in spiritual values. We need to be rich in God's service by sharing in the needs of our fellowmen. Nevertheless, the parable says to us, do not postpone the living of life for some future beginning date.

H. Allen Smith, novelist and humorist, tells of an experience he had when writing a novel. Without the author's intention, an elderly man kept crawling into his story. He did not really belong, but Jonathan Stitch stayed in Mr. Smith's imagination as the manuscript progressed. He was a contented man and different from all the other characters in this particular story.

An acquaintance of Jonathan Stitch asked him one day, "Jonathan, how on earth do you manage to keep yourself so serene?" Before I could stop him, Mr. Smith said, Jonathan replied, "Well, I'll tell you. I live every day as if it were my last on earth. I live today as if I'll never see the dawn tomorrow." Mr. Smith added that when he finished the manuscript he had to cut Jonathan Stitch out, he just didn't belong with the other characters

in the novel. Yet, he never had been able to get away from the point of view of this character which his imagination had created.

The novelist concluded the story of this experience with this advice: "Live today, as if today is everything . . . and, above all, try to keep in mind—this is the chance you'll have to do a kindness to a fellow creature."

I would add, live as if this is the last day to tell your wife you love her; to give your support to some good cause; to speak up fearlessly when the truth is being disregarded, when prejudice has reared its ugly head, when the good news of Christ should be declared by your life or your words.

Leave the Past Behind

The present moment is often spoiled by concentrating on the past, by too vivid a memory that binds us to the things that already have happened. Most adults, and perhaps even some young people still in high school, have a tendency to look back on life and say, "When I was a child, things were so wonderful." When we are older, we think about the time of youth when we seemed to have so much freedom to do whatever we chose to do. We had a greater degree of security because our parents provided the necessities of life and took care of all financial matters. Childhood and youth seemed so wonderful, as though they were the best years of life—if we've left these stages far enough behind.

Actually, studies of the reactions of children while they are still young make it clear that children are often very lonely, afraid of many things even when they hesitate to share these fears with adults. They sometimes feel insecure even when their parents are giving affection—and at times feel they are not really loved and wanted.

Childhood and youth are useful stages, but life really reaches its maximum possibility when maturity has come.

The loss of one's life mate or one's parents is always an agonizing experience. But we do not show our love for the one who has passed on by folding up, by indulging in self-pity, by living in the past, or by not accepting the opportunities to live and serve now.

Here is a woman who has endangered her marriage and the happiness of her fine husband and two children because of grief over her mother who has been dead 20 years. She never has been able to accept her father's second wife. She cannot understand how he could ever love any woman other than her mother. Her mother—who was devoted to her husband—might say if she could speak for herself, "My husband's happiness is the thing I desire above all else; I would not have him live alone. I want him to find another love. I know it can never take my place in his heart, but the human heart is large enough for two true loves. That is the best thing for him, since I could not stay with him."

George Eliot, the English novelist, once said, "It's but little good you'll do, watering last year's crop." If we did not live fully and well when we were there, it is little good we will do trying to live some past year. Now is the time to live!

Realizing that the apostle Paul had a slightly different meaning in mind, we still might say with him, "Forgetting everything which is past and stretching forward to what lies in front of me, . . ." I am determined to live now and to live as I know God wants all his human children to live.

Do not think of the years that stretch out ahead; rather, take life one day at a time and make every day count. Begin to live again and not wait for some better time which might never come. Christ lived each day in dependence upon the Father, and this should be the pattern of each of his followers.

Wait for the Future

The present moment may be spoiled also by an over-concern for the future. We should not live for the moment alone, of course, without regard for the future or security for old age, but we ought not to defer life or worry about tomorrow or its troubles until tomorrow comes.

I remember the statement of an eminent doctor a few years ago in which he warned against settling down with social-security payments, doing nothing interesting or worthwhile, and not rendering any service to another person or one's community. To do so, this doctor insisted, is to invite an early death. We have to have plans and projects and interests. The body and the spirit are so intertwined that what effects one reacts on the other. Body and mind stay alive by interests and activities. We should live now and in all the years ahead of us.

I am sure Jesus was not suggesting that we should have no concern for the future. I am sure also that he was telling his followers so to live each day that preparation is made automatically for living well tomorrow and every succeeding tomorrow. If we look to God for strength and guidance for one day at a time, we will live on into the future with spiritual resources to meet whatever troubles tomorrow may bring.

The only real security for the future is to give God first place in our lives, to let him be Lord of our lives, to live each day in harmony with the love which God *is*, and remembering the words of the psalmist, "This is the day which the Lord has made. Let us rejoice and be glad—" not waiting for some distant date to begin to live, but living each day as we come to it.

To complete the quotation already cited from Paul, ". . . with my eyes fixed on the goal, I press on to secure the prize of God's high call in Christ Jesus."

Give the Christlike God of love first place in your life, develop a faith of your own that cannot be shaken when the stormy days come and the crises of life fall upon you. Live today well—and trust God for the future. □

Your Faith

Christians seeking truth always have questions about their faith, and Iowa Bishop James S. Thomas discusses some of them each month on this page. Send yours to him c/o TOGETHER, Box 423, Park Ridge, Ill. 60068.

Why is corporate worship necessary?

✤ Because solitary worship is only one side of man's response to God. Man is inescapably a social being. His most meaningful worship takes place within a community of persons who share meaningful symbols and make corporate responses. The many vast changes in society have brought no effective substitute for sharing life with other human beings.

Halford Luccock once said: "The very genius of Christianity is sharing, the conveying of a message." Solitary worship is not likely to be any more successful than solitary education or solitary recreation. Up to a point, man's worship of God is in the privacy of his own heart; but Jesus made it clear that worship involves heavy social responsibilities. These responsibilities can be defined and clarified best within a community. We should not choose between corporate worship and individual worship for we shall always need both.

How does humanism differ from the Christian faith?

✤ This depends upon the brand of humanism. There are Christian humanists who stress distinctly human qualities as contrasted with those of lower animals. But the most common type of humanism thinks of man as being entirely self-sufficient. Man, this brand of humanism says, can rely upon himself. The scientific approach to life is sufficient to reveal the true meaning of human existence. Man is on his own in the universe.

By contrast, Jesus revealed a living and loving God who is the source of life. We can depend upon him and trust him. From this basic belief other knowledge comes: man's understanding of himself as creature, his relationship to his brother, and his celebration of life in worship. In the Christian view, man is not completely on his own; he is responsible to God and to his fellowmen.

Is the church school out of date?

✤ In the face of decreasing enrollments, we must differentiate between a particular pattern and a basic resource. There are many calls for reforms in the one-hour-a-week pattern of the church school. That pattern does need to be changed, possibly by adding more time and resources for Christian growth. It is hard to think that any one hour can do much for those who seek education, and it may be that this kind of capsule teaching of religion is out of date.

Ask whether education is out of date, and no serious person will entertain the question. Christian education—of which the church school is only a small part—is certainly not out of date. On the contrary, it is a basic part of loving God with "all the mind."

Perhaps a better time schedule and better curriculum materials will keep the church school up to date in content, approach, and methods.

Letters

CHURCHES' ROLE: TO INSPIRE INDIVIDUAL RELATIONSHIPS

Perhaps one of the tragedies concerning the present civil-rights movement is its aggressive, demanding stance concerning the white man's role. Undoubtedly, the black man [as shown in *Black Manifesto Explodes on Churches,* August, page 13] has only aggravated an already uncomfortable situation between him and his white neighbor.

No man, black or white, can be forced to accept and love his fellowman. Indirectly, this is what the blacks now are demanding of the churches.

Within the past few years Americans have been swept into a current of controversy and question involving civil rights. The church definitely should assume a role in this vital issue. However, to pacify the black man with financial aid because of vociferous demands that alienate the nation is not the answer.

The churches' place is to inspire man to carry out individual relationships with his neighbors, no matter what color. If love and understanding come from the heart, then it is the singular man whose heart will reach out and help his neighbor, without the demanding tactics of any social or ethnic group forcing him.

THOM WEYAND
Buffalo, N.Y.

MIDDLE-CLASS AMERICANS HAVE NEEDS, FEELINGS, TOO

I am an average, middle-class American. Would it be possible for you to print something in your magazine for us instead of devoting all the space to the radical left and minorities? After all, we have needs and feelings, too. Or have you forgotten?

If you intend to print any more trash about being flattered because demands have been made of us for reparations in the Black Manifesto as in *Going the Second Mile* [August, page 22], you can remove my name from your subscription list. Reparations is an ugly word. How about promoting reparations for those of us who found it difficult or impossible to find work during the depression years?

How about some different points of view in your magazine? I'm getting tired of the same old viewpoint all the time. It's like a broken record. And how about something from the Bible once in a while instead of just social action? Or have you forgotten that it still exists?

MARGUERITE GRIPNE
Minneapolis, Minn.

'CHURCH WAS SAFEST GROUP TO ATTEMPT TO BLACKMAIL'

I am amazed at some of the illogical statements—as in *Going the Second Mile*—made about why the Black Manifesto people made their demands upon the church rather than somewhere else.

In my way of thinking, they made their demands upon the church for no better reason than that it was the safest group to attempt to blackmail, and also because this would be the best way to promote the Marxist program of trying to destroy the church and religion in this country.

These people don't have the courage to try to pull this blackmail on an organization like the American Legion or the Veterans of Foreign Wars. They know very well what would happen to them if they walked into a meeting of organizations of this type and tried to demand the right to read their so-called manifesto, so they go where it is perfectly safe.

If the administrative leaders of our church pay out money to these blackmailers for any reason, it won't be long until they won't have any money in the mission funds to pay out to any projects, no matter how worthy they may be. A blackmailer once paid off will return over and over to be paid off again. To talk about taking a new look at our projects where funds may be withdrawn to pay off blackmailers will soon destroy all the confidence the general membership of the church has in the leadership.

GEORGE W. HERD, *Pastor*
First United Methodist Church
Lancaster, Ohio

A TEST OF SINCERITY

If the black radicals are sincere in believing that reparations are in order for events that happened more than 100 years ago, let them show their sincerity by paying reparations to the descendants of the several hundred thousand men who, as soldiers in the Union Army during the Civil War, fought and died that the Negroes might be free.

D. F. SEAVER
Emporium, Pa.

COVER PICTURE HAD SPECIAL APPEAL TO HER

I was so interested in your August cover picture of the Catholic Church in Camillus, N.Y. It perches on the hill overlooking my birthplace—and is built on land once owned by my father's people, the Munros.

MRS. HUBERT C. STRATTON
Fayetteville, N.Y.

BAPTISM BY IMMERSION NOT METHODIST TRADITION

I am surprised to see a Methodist magazine giving so much emphasis to Baptism by immersion. In the July issue [page 3] you show in a big, bold picture where infants are being immersed. That surely must be something new!

And in the August issue Bishop Thomas declares in *Your Faith* [page 41] that immersion was the most common practice in the New Testament. You must be trying to cater to the Baptists and Campbellites.

Send your letters to
TOGETHER
1661 N. Northwest Highway
Park Ridge, Ill. 60068

It has been my impression that United Methodism emphasizes affusion in Baptism. I know that the *Discipline* requires us to give one the privilege of immersion if he so desires, but not to emphasize it. I think we should stick a little closer to our traditions.

M. WHITTINGTON, *Retired Minister*
Tulsa, Okla.

BISHOP'S ANSWER 'SIMPLE BUT UNDENIABLY RIGHT'

As always *Together* is a pride and joy to one who looks forward to its arrival each month.

Bishop James S. Thomas' answer to the question, "Which comes first, ethical behavior or Christian faith?" struck a responding note as being just exactly right—simple, but undeniably right, as do all of his answers. [See *Your Faith,* August, page 41.] We are fortunate to have him as successor to Bishop T. Otto Nall, though I enjoyed the latter's answers to *Your Faith* also.

MRS. CARL CHRISTENSON
Waco, Texas

TEENS HAVE IDEAS TO COMMUNICATE, TOO

On the back of your July issue were the words: "It shall be *Together*'s ministry to communicate . . ." One of the words following "communicate" was *opinions.* Yet, as I looked through the magazine, I couldn't help noticing that most of the opinions communicated were adult. Even the *Teens* column is written by an adult.

As a teen-ager, and as a person, I feel that I have a lot to communicate. There must be others who feel this way. I would also like, at times, to express myself, to tell my thoughts and feelings—to more than just my friends or my family. Yet, there seems to be no great chance for this, and there is, as far as I can see, no one else communicating for me.

May I suggest that *Together* publish a regular column *written* by teens? It should not be too difficult to find writers. One of the easiest ways would be to contact the top UMYF organization in each conference and ask for recommendations, or to request volunteers and either select one or rotate them. I would enjoy doing something of this sort if asked. That would solve *my* communication problem, at least.

Together cannot be "informative and vital" to me as long as it restricts itself mainly to adult viewpoints, structures, and activities. Teen-agers have been called "the church of tomorrow," but all too often have been neglected in the church of today. Isn't it time this was changed?

BARBARA PHILLIPS
Richmondville, N.Y.

"I call him 'Harvey the Swinger' —just in fun, of course."

NEW ZEALAND BISHOP SERVED LONGER—61 YEARS

Your reference in the June issue to the passing of 106-year-old Bishop Herbert Welch, and suggesting that possibly he had been a bishop longer than any other in Christian history, prompts me to reply. [See *Senior Bishop Dies at 106,* June, page 18].

Archbishop Redwood, Roman Catholic bishop of Wellington in New Zealand, was a bishop from 1874 to 1935, a period of just under 61 years. He was 95 when he died.

Maybe other cases of remarkable length of service due to longevity may come to light as a result of your comment.

W. GREENWOOD
Timaru, New Zealand

A HAIKU HOBBYIST HERSELF

I enjoy *Together* so much. You have the most attractive pictures of any magazine that I take, and I enjoy the book-review columns also.

The Haiku pages in the July issue [*Our Haiku Vacation,* page 40] were most entertaining. I have made a hobby of Haiku for some time.

MRS. A. A. McINTOSH
Beloit, Kans.

CAN CHURCH BE WELL IN CZECHOSLOVAKIA?

Concerning the interview with the Rev. Vilem Schneeberger, *The Church: Alive and Well in Czechoslavakia* [August, page 8] it is good to know that the church is alive in Czechoslovakia, but frankly I wonder how well it is. When the church gets enthusiastic about the Christian-Marxist dialogue to the paint of some churchmen's holding membership in the Communist Party, I can't help but wonder if the church isn't sick. Of course, I've been wondering about this for a long time anyway.

MRS. MAXINE FITCHETT
Lutherville, Md.

'I DO HAVE AN IDENTITY OF MY OWN,' P.K. INSISTS

Having been a P.K. for 21 years, I deeply appreciated Joy Sterling's *Pity the Poor P.K.s* in the August issue [page 28].

We all know about the double standard of the sexes, but we rarely consider the double standard concerning ministers and their families. Once I was old enough to understand why I was treated differently by the kids I grew up with, I felt how grossly unfair they were being to me and my family. And their parents were as much, if not more, to blame. One thing that I have come to resent greatly is being introduced as "the daughter of Rev. Erwin," with the emphasis on "reverend." I love my father and respect his profession, but for heaven's sake, I do have an identity of my own!

If more people would try to understand what Mrs. Sterling said in her article, I know that my life would have been tremendously easier. I'm sure that other P.K.s will testify with me.

JoNINA M. ERWIN
Little Rock, Ark.

BETTER USE OF SPACE: THERAPY FOR SELF-PITY

I am writing in response to Joy Sterling's *Pity the Poor P.K.s* in your August issue.

When the perceptive clergyman sees self-pity in a parishioner, he realizes that these egacentric emotions must be redirected to achieve wholesome personality. What must the parishioner think when he sees self-pity in the minister's family?

It might have been more

appropriate to have devoted the space you used for Mrs. Sterling's article to some of the healing phases for such an attitude and the therapy for their achievement.

Let the P.K. be thankful for his many advantages and at the same time a healthy participant in the several aspects of his community life.

ROBERT W. SCHUMM, *Pastor*
First United Methodist Church
Dixon, Ill.

SOCIAL-ACTION-ONLY RELIGION FAILS AGAIN

I read with interest the article entitled *Richard* by Rev. E. Leon Sutch of my own city [August, page 23].

I was very disappointed in the ending. What a very different life Richard could be having now if the pastor could have helped him find Christ and really "saved" him.

This, to my thinking, is just another example of the complete failure of the modern Methodist "social action only" religion.

MRS. JAMES GATHMAN
Elgin, Ill.

CHRIST'S TEACHINGS OFFER ONLY ONE ANSWER

I would like to respond to the questions in Mrs. Glory Devlin's letter *On 'Minister Chollenges Draft': 'Church Has Too Many Answers'* [July, page 48].

There can be only one answer if the questions are answered in the light of Christ's teachings. We have three sons (ages 21, 19, 15) who feel the only Christian stand they can take on the draft is the "CO" stand, even if it means a prison term.

For many years these boys have listened to their father and other ministers of the gospel preach that God's commandment is "You shall not kill." How can they do otherwise?

My answer to Mrs. Devlin is that Christians must *not* condone or tolerate our country's actions which go against Christ's teachings in the Sermon on the Mount. Our sons' father and grandfathers served their country in other wars, under other circumstances, and with less understanding of the demand's of Christ's gospel. But their father and I are proud of our sons' stands and will stand by them and their friends with love, even if they must serve prison terms for their Christian stand.

This is the only position I feel a Christian mother can take. If I didn't believe this, I would be saying to our sons that the church's teachings which they have been exposed to all their lives do not have any application at all to life! These teachings must be followed all week —not just listened to on Sunday mornings.

MRS. F. WILLIAM SCHUELER
Walton, N.Y.

DIALOGUE NEEDED IN FORMING POLICIES OF THE CHURCH, TOO

After reading your August issue, I have some comments on *Allionces Against Extremism* [page 19].

With respect to the FBI speaker going light on the right-wing extremists, this group would be hard pressed to match the amount of hatred, terror, conflict, turmoil, and revolutionary tactics of the left-wing group. In addition, having followed Dr. Franklin Littell's background over the years, I can't imagine his giving any favorable response to the right. I do agree with him that open dialogue is important to reach an equitable solution. Many lay people feel that their voice is seldom requested before the policy of the church is formed.

NORMAN A. KECK
Joliet, Ill.

PATRIOTISM NO BARRIER TO INTEREST IN OTHERS

Reading Professor John R. Bodo's *Potriotism: A Biblical Perspective* [July, page 22], I felt myself losing patience. But rather than criticize his *Viewpoint,* I have decided to attempt to express my own.

I like this order of things: 1. God. 2. Home. 3. Country. The more we love our country, the better citizens we are! The more we consider our fellow patriots, the more united we stand. As the Bible tells us, a house divided against itself will fall.

My love for my home and family does not make me a bad neighbor. Nor does being a patriotic American make me less interested in other peoples. However, for me to continue to feel this patriotism, America must continue to be worthy, and it is up to me to help to keep America worthy. We are not chosen people. We are people who choose to make this "a nation under God."

I am glad the world is not made up of just Americans. I like the peoples of all races and countries. I want them to like me, and for that I must have an identity. I want to be recognized as an American.

When I visit my friends and neighbors, I appreciate their hospitality and enjoy the differences in their homes and ways from my own. But I love to return home to my own responsibilities, comforts, problems, or whatever. Patriotism is a little like returning home. We don't worship it. We know its faults and shortcomings. But we love it. Love of country should not be a selfish, possessive love but should be full of charity for all.

When Christ returns to rule, I want to be a Christian citizen. Until then I want to be first a Christian and then a patriotic American citizen.

Do people often practice flag-waving? When they do, do they really impress anyone? Flag-burners impress me. I get the impression they suffer from insecurity.

"Long may it wave / O'er the land of the free / And the home of the brove."

I just am not sophisticated enough not to like those sentiments.

MRS. JAMES S. REAM
Point Pleasant Beach, N.J.

APPRECIATIVE WORDS FROM OUR FRIENDS

I would like to compliment you on your new (or should I say revised?) *Together* magazine. The whole family enjoys it, and we wanted you to know.

It is always easy to criticize, and we often forget to thank friends for the nice things they do for us—and we do consider all of you as our friends.

We don't always agree with your articles or like the cover pictures, but who can please everyone? We do enjoy *Together* —all four of us including two teen-age daughters.

MRS. C. N. McCLURE
Duluth, Minn.

She Needs You...

She needs you to love her. Little Lin Tai has just been abandoned at our Pine Hill Babies Home in Hong Kong. Police doubt her parents or relatives will ever be found. So we must find an American sponsor for her.

How can you sponsor a child like Lin Tai? Your questions answered:

Q. What does it cost to sponsor a child? A. Only $12 per month. (Your gifts are tax deductible.)

Q. May I choose the child I wish to help? A. You may indicate your preference of boy or girl, age, and country. Many sponsors allow us to select a child from our emergency list.

Q. Will I receive a photograph of my child? A. Yes, and with the photograph will come a case history plus a description of the Home or project where your child receives help.

Q. How long does it take before I learn about the child assigned to me? A. You will receive your personal sponsor folder in about two weeks, giving you complete information about the child you will be helping.

Q. May I write to my child? A. Yes. In fact, your child will write to you a few weeks after you become a sponsor. Your letters are translated by one of our workers overseas. You receive your child's original letter, plus an English translation, direct from the home or project overseas.

Q. How long has CCF been helping children?
A. Since 1938.

Q. What help does the child receive from my support? A. In countries of great poverty, such as India, your gifts provide total support for a child. In other countries your sponsorship gives the children benefits that otherwise they would not receive, such as diet supplements, medical care, adequate clothing, school supplies.

Q. Are all the children in orphanages? A. No, some live with widowed mothers, and through CCF Family Helper Projects they are enabled to stay at home, rather than enter an orphanage.

Q. What type of projects does CCF support overseas? A. Besides the orphanages and Family Helper Projects CCF has homes for the blind, abandoned babies homes, day care nurseries, health homes, vocational training centers, and many other types of projects.

Q. Who owns and operates CCF? A. Christian Children's Fund is an independent, non-profit organization, regulated by a national Board of Directors. CCF cooperates with both church and government agencies, but is completely independent.

Q. Who supervises the work overseas? A. Regional offices are staffed with both Americans and nationals. Caseworkers, orphanage superintendents, housemothers, and other personnel must meet high professional standards—plus have a deep love for children.

Q. How do you keep track of all the children and sponsors? A. Through our IBM data processing equipment, we maintain complete information on every child receiving assistance and the sponsor who provides the gifts.

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They let mission happen

By NEWMAN CRYER, Associate Editor

MANY SUBURBAN churches are asking how their members can be "in mission" in the declining, tension-ridden inner city—and are still sitting on their questions. They are thinking of neighborhoods where they might not be personally welcomed, where ghetto dwellers are saying, "We want to do things for ourselves," and, in some cases, "Whitey, stay out!"

"What," the churchmen are asking themselves, "can white, affluent, middle-class Protestants (WAMPs) do to help?"

The answer, for members of the United Methodist Church of Haddonfield, N.J., a WAMP congregation in a bedroom town for Camden and for Philadelphia, is—"Plenty!" They have not come up with all the answers, as they readily admit, but they are not sitting on their questions, either.

Starting from scratch three years ago with little more than a deep concern for the urban crisis, the Haddonfield church decided to find ways to relate significantly to the dispirited people of the inner city. The approach they have come up with is to muster the special skills and resources of lay members which are co-ordinated by their minister of mission, the Rev. Stanley J. Menking. These resources are channeled into support for the people of the Pyne Poynt neighborhood in north Camden, and then they simply let mission happen.

"We originally wanted to help the church in the city. Our conclusion was to help the church by helping the neighborhood, so we adopted a whole neighborhood," says Stan Menking. Pyne Poynt is one of 18 areas designated by the city of Camden for urban renewal. The suburban congregation's projects there are one part of its multiple missions-social-concerns thrust that embraces the members' own comfortable suburb, the nearby urban area in Camden, and the world parish.

Initiative for the mission to north Camden came from Dr. Charles A. Sayre, senior minister at Haddonfield since 1965. It was time, he felt, for strong churches of the suburbs to give aid and support to rebuilding the lives of inner-city people. Shortly after coming to Haddonfield, Dr. Sayre spoke about this to Stan Menking, then just finishing his doctorate in systematic theology at Drew University. Stan joined the team in 1966.

"The major aspect of his work," says Dr. Sayre, "is to develop a ministry of the laity." The essence of the urban mission in Camden, he explains, is a secular ministry whereby laymen, out of Christian conviction, give of their time and skills to upgrade the adopted neighborhood.

With 2,200 members, the Haddonfield church is Southern New Jersey Conference's largest congregation. Its large pool of able, college-trained people includes corporation executives, salesmen, and professionals.

The first phase of Dr. Menking's ministry during his early months at Haddonfield was educational. A series of "urban encounters" was organized with the aid of Camden's mayor, other city officials, and civic leaders. Retreats were held using films, small-group techniques, and seminars. Vocational retreats were tried but were not very successful.

"I'm trying to decide whether this was because in our society we have too many professional organizations that do this, or whether lay people just do not understand that their vocations are related to the church," Stan says.

Stan sees the north Camden effort as one way in which laymen can have a significant part in the total mission of the church. "They encounter theological questions in practical terms by dealing with specific problems and issues of rehabilitating a deteriorated neighborhood," he says. "We have a large number of people who grasp the faith and who want to fulfill what their faith demands."

In order to make use of lay talents, a file was set up listing members' occupations, hobbies, training, and organizational activities. As tasks and problems come up, Dr. Menking turns to this file to see who is qualified to help. When the local Office of Economic Opportunity wanted to train co-ordinators for new neighborhood centers, for example, Haddonfield came up with enough training specialists in the congregation to staff eight training sessions. When equipment was needed for a day-care center, the file uncovered men with woodworking hobbies. It also tabbed businessmen to assist black people in starting their own small businesses.

"When money is needed, it always comes from somewhere," Stan says. The north Camden urban mission, which operates under the commissions on missions and Christian social concerns of the church, is allocated $20,000 this year in the church budget.

To see the various programs of the mission firsthand, I visited crowded schoolrooms, day-care centers in church basements, old row houses in need of repair, the one-chair shop of an Italian barber, and the modest but comfortable flat of a ghetto housewife.

Camden, a city of 118,000 and the hub of southern New Jersey's metropolitan area across the Delaware River from Philadelphia, was recently described by a local newswriter as "a nine-square-mile Excedrin headache." It is also the home of 19th-century poet Walt Whitman, RCA phonograph records, and Campbell soup. Now very much awake to its problems, Camden has received national attention for its plan to rebuild, beginning with a new transportation system.

Stan Menking's first six months on the streets of Camden were spent primarily in listening. He visited local principals, asking what they thought the needs of the neighborhood were. His invariable question: "What can we do to help?" It took time for the seeds he planted

Upgrading a Camden, N.J. neighborhood is supported by suburban Haddonfield's United Methodists. The Rev. Stanley Menking and housing corporation president Guy Elzey (top picture, left) look over land where 60 low-income rental units will be built. An employment service recruits workers (lower left) for jobs in nearby Doylestown, Pa. At the end of a long day, Neighborhood Council members (lower right) go over proposed bylaws at a meeting of the board of directors.

Charles Barbarito, barber:

"I live here because I was born here and have lived all my life in the neighborhood. My father had a shop here. Most of my friends have moved out to the suburbs. I visit them sometimes, but this is my home and I will stay."

Mrs. Delores Lewis, businesswoman:

"My aunt, my sister, and I form a team who can clean three houses a day. We could use another team—we get enough calls for it—but it is hard to find people you can depend on to do the work without breaking or stealing things. Right now business is fine. We have all we can handle."

Mrs. Martha Williams, neighborhood worker:

"We haven't moved away because we like Camden. I like working with people and helping with their problems. Five years ago many white people were running away from the neighborhood, but I see no need to run. People have the same needs and desires no matter where they live. We have raised our six children here, and there are many wonderful people."

Mrs. Hazel Thompson, employment committee:

"One reason people stay in the ghetto is insufficient income. The women feel that they need to work, but broken homes are forced on people by our welfare systems. There are plenty of people who want to work, but they can just get in at the entry level, just get the crumbs."

to grow, but friendly contacts were made that came to be of crucial importance.

One of his first successes was establishing a significant relationship with the Pyne Poynt Neighborhood Council. Its first president, Charles Barbarito, is a barber who grew up in the neighborhood. He has watched Camden's deterioration as middle-class whites moved to the suburbs, municipal services declined, and the tax base shriveled when industries left. Infighting in the city government was not helpful. Yet, in the past decade, more than a dozen groups have sprung up to try to do something about the city's problems.

One of them was the Pyne Poynt council. With the aid and encouragement of Haddonfield United Methodists, the council helped start an employment service, a police-community relations program, a block leaders' organization, a biweekly newspaper, and a summer recreational program.

Last May the council opened an office in a house on one of the main streets of the community. The first paid staff member was Mrs. Martha Williams, a local resident who met Stan Menking through Northeast-Sewall School's PTA and was asked to survey all north Camden schools to find out the need for a day-care center. Three days a week she organizes block leaders, holds coffee klatches to explain the Neighborhood Council, and listens to people's problems.

In the police-community relations program, a specially trained member of the Camden police force is available in north Camden about six hours a day. He was invited by the council to make its office his headquarters in order to listen to complaints of residents who might be reluctant to go to the police station. Often the complaints are about trivial matters—a broken window, a neighbor's garbage, or noise—but sometimes they are deep problems resulting from racial tensions, fights, or violence. The police-community relations officer also makes talks and shows films in schools and other groups.

Chairman of the council's employment committee is Mrs. Hazel Thompson, a local housewife and a neighborhood OEO employment chairman. She and other members of the committee search for jobs and then look for people to fill them. They recently arranged for workers in Mrs. Paul's Kitchens, a frozen-food processor in Doylestown, Pa. As many as 35 people travel daily to jobs there on company-owned autobuses.

"We will succeed in this project if everyone who wants employment finds a job," says Mrs. Thompson. "Residents find it hard to trust outsiders who come in to help because they have been used so often by such people for their own ends. They don't expect our committee to do big things, but they know we will do our best to help."

Currently the Neighborhood Council has about 450 resident and 300 nonresident members. Only resident members vote and hold membership on the council's 21-member board of directors. The night I visited the board they talked about improving communication in the neighborhood, the employment service, and a home-improvement contest. Winners in the 1968 competition received $75 cash awards for the best job of home improvement in each of seven geographic regions. Cash prizes were awarded 70 winners, and 350 homes were improved.

People will not organize to achieve abstract goals such as community improvement, upgrading the neighborhood, or urban renewal, the church has learned. But they will work together on problems that are real to them and which they think are important. In a home-

Staff members of Haddonfield church listen to their part-time church administrator, the Rev. William Matthews. Others facing the camera, left to right Dr. Charles A. Sayre, senior minister, the Rev. Ralph L. Barrett, and Dr. Stanley J. Menking Staff meetings are held weekly over coffee and sweet rolls.

Programs initiated in the Pyne Poynt neighborhood with support of Haddonfield United Methodist Church include the biweekly North Camden Crier, *a day-care center in two churches, and teacher recruitment for local schools. Teachers are housed in the neighborhood in homes like the one where they meet every other week (lower right) with Dr. Menking.*

improvement competition, a day-care center, or school recreation programs they co-operate and work hard.

In addition to its relationship with activities of the council, the Haddonfield church has initiated or supports other projects including a day-care center, a teacher-recruiting program, a community newspaper, and a housing corporation.

The North Camden Day Care Program, Inc., which began as a day nursery and then expanded to a full day-care program, operates in two churches and serves nearly 100 children. Its director, Wilbert Mitchell, is a handsome, clean-cut young Negro who has taught for three years in neighborhood public schools. He is on a year's leave to supervise the day-care program, second largest in Camden County. The three, four, and five-year old children receive a nourishing hot lunch and two snacks each day. They also get periodic medical check-ups. Frequently they go on field trips as part of a strong preschool education program.

The first volunteer in the new United Methodist Voluntary Service program was employed in the north Camden project. She is Heather Macrae, a college graduate of Haddonfield, who worked primarily in the day-care program. Eight other volunteers have worked with the council's employment committee, making surveys to assess business potential in Pyne Point, and working with local block leaders in community development.

The teacher-recruitment program has brought 25 qualified teachers into neighborhood schools, including 10 returned Peace Corps volunteers. Hired by the Camden school system to work in the low-income neighborhood, they meet every other week with Dr. Menking to talk over experiences, share frustrations, and find ways to relate significantly to the community. Nineteen live in housing provided the north Camden mission by the church or interested laymen, and all except one live in the city. The lower rentals the teachers pay are contributing to resources to buy and rent the houses, which eventually will be used for the Day Care Program.

The teachers are warned when they apply that if their interest is exclusively in teaching to forget about ghetto schools. All in a day's work, they will be called on to be parent, psychologist, social worker, referee. Perhaps their biggest challenge is in using their ingenuity to kindle in children of the ghetto the desire to learn.

The *North Camden Crier,* published every other week, was edited until September by Marcia Knight, a former two-year missionary at a neighborhood center in Camden. She turned it over to Mrs. Florence Odrick, a neighborhood resident who works on nutrition for Camden County. The paper has published occasional special issues including one with interviews of candidates in Camden's mayor-council election last May, and a graduation issue featuring graduates from each local school.

Wesley Housing Corporation was developed to relieve a shortage of rental apartments. Pyne Poynt is an area of 150 acres with 1,250 families in a low-income section. It is populated by about equal mixtures of Puerto Ricans, Negroes, and whites, the latter mostly older people. The 50 to 60-year-old row houses which predominate sell for between $3,000 and $6,500, and perhaps 75 percent of the residents are homeowners.

The housing corporation is building an apartment complex of 60 rental units with a $51,000 interest-free loan from the New Jersey department of community affairs. Rent supplements will be available under the Federal Housing Act, and renters will be charged no more than 25 percent of their incomes. When the complex is completed, Dr. Menking hopes to put a volunteer on duty full time to develop recreation, counseling, and other programs to enrich the lives of the people who will live in the new housing.

Guy Elzey, president of the Wesley Housing Corporation, is a Camden real-estate appraiser and lay member of the Haddonfield church. In addition to heading the corporation, 6 of whose 15 members are north Camden residents, he frequently consults with Dr. Menking on real-estate problems.

With varying degrees of success—and failure—Haddonfield's urban mission in north Camden has experimented with other projects including a service for homemakers, a work-study program with Camden County Junior College, a tutorial project, and a summer house on the ocean. Stan Menking points out that it is not possible to involve every church member in the urban mission. "We couldn't handle it if they did," he grins.

Stan's philosophy of urban mission for suburban churches is built on a four-point strategy: First, seek meaningful partnership with various groups in the city. "You provide the resources to help implement their decisions," he urges. Second, be pragmatic. People must feel their problems are being met with concrete action, not just words. Third, never pass up an opportunity. (Stan was late meeting me the day I arrived because he was talking with a layman willing to give $20,000 for a community-center building if a suitable property could be found soon.) Fourth, keep the strategy secular by recognizing that "the laity are shaping the urban society through their secular vocations much more than their church is in its sacred settings."

This philosophy recognizes that having laymen in mission creates problems in running the church. But Dr. Sayre is willing to let his staff be innovative and take risks. Both he and Dr. Menking hope that within a few years the projects the church supports can stand on their own feet. Then Haddonfield United Methodists can turn to other ministries in the city.

As Dr. Sayre appraises it, "The projects themselves will stand or fall on the strength of the Neighborhood Council, and not on the support they now are getting from a suburban congregation. It remains to be seen whether the Negro, Puerto Rican, and white people can co-operate on a long-range basis. But we think we have gone far enough to know that the overall direction of what we are doing is sound." □

Teens

By DALE WHITE

ONCE IN A WHILE a terribly angry letter comes to me in my role as unseen listener of the adult world. Behind the anger I sense the sad, desperate voice of a grown-up child, crying out for rescue. Then I know I have heard from the land of alienated youth.

We forget they are there—these alienated ones. We push them out of sight, stereotype them, send them away or lock them up, and try to forget. But they are there, and they are God's sons and daughters. Some of my friends are ministering to them; but these ministers are all too few. Most of us simply fume at these wild ones for their excesses and demand more repressive police controls while ignoring the powerful social forces which wound the spirits of growing children.

How would you answer this letter?

"Man, look, I'm gonna lay it on you like it is. Okay? I don't pussyfoot much, so I'll start right off.

"Drugs are a part of the younger generation, and that's all there is to it. Unfair laws bring reform school and jail to A students, good kids, who are beaten and sexually molested in these hell holes in almost every case. They come out hard. I know; I've been there twice. Once it was for possession of marijuana (2 years), and the other time for resisting a routine check (1 ½ months). It's hell in there, and your generation created it.

"But it won't keep us from turning on. I realize this letter will have as much impact on you as if you never opened it. That's why we are all mad. You over-30 cats put us down and close your ears to us. Sure, drugs can be harmful, in excess. So can speeding on a cycle or car, or drinking, smoking, or sex.

"You adults see that we're thinking for ourselves, and, like drowning men making last survival attempts, you explode with your liberalism. It is very obvious. In your books you all 'agree' with some of our ideas on sex, drugs, love, etc., and it appears that you are still in control. In reality, we couldn't care less about your opinions. Those petty baby problems in your column aren't written by doers or leaders, just rich little punks who 'need' everything. Those problems are nothing compared to what's really boiling.

"As for sex, it is beautiful before, after, and in-between marriage. Our generation is not saving it till a white sheet of paper is signed. Big difference!

"And Viet Nam, another one of your generation's wonderful gifts to us. Thanks a lot! I get angry every time I talk about Viet Nam, so I'll drop the subject with this: War is not necessary for each generation!!

"I've been in institutions, homes, jail, and reform school. And all because of smoking pot or other harmless drugs, not for hurting anyone. As you read this you probably are analyzing me as a sick person. Well, dig this, baby, 99 percent of your generation is sick, sick, sick!!

"As for God, some hippies say he is like them, but inside they know it is all a myth. How can we prove God is there? If he is, what is he doing while we are all suffering? Feasting? Lecturing? Conferring? Why can't the all-powerful God appear and prove himself? Youth could rest easier, and the country would be peaceful, knowing they have all sinned. If God wants us to obey him and cater to his whims, why can't he show himself?

"Our generation wants love, not war—kindness, not hate—freedom, not endless rules—drugs, not jail—sex, not a marriage certificate—peace not violence. We will rebel and rebel, and still more, until you learn to treat us as equals, not as puppets or property.

"Try to understand. I don't hate you, or anyone. But I don't want any of your advice. I'm a spokesman for the 'Pleasure Seekers Club,' with 21 school members and 13 outside members. We had a meeting before writing this letter, and our feelings are mutual. Please try to listen to our pleas, and help us! Don't write back unless you can get it here soon, as for personal reasons I must run away with some friends."

Cartoon by Charles M. Schulz.
© 1964 by Warner Press, Inc.

"I find the gospel very easy to understand. What confuses me is theology!"

Q&A

I am a boy, 17. As I write this letter I'll try not to be overemotional, but I have a big problem.

My parents fight all the time. They have for about five years now. I am the oldest of four children, and that's all we've heard since I don't know when.

To make it worse, my father retired last year and somehow acquired a disease called rheumatoid arthritis, which has a gradual crippling effect on the muscles and joints. He has been to doctors and they keep telling him he will never get better. He is in misery most of the time. He has to resort to alcohol to bear it. But he is not an alcoholic!

On top of that, my mother is in the change of life. She doesn't believe my father. She thinks he is faking just because the doctors say he is in perfect shape, except for the arthritis. She is ugly most of the time, anyway. She thinks he is just lazy.

Don't get the impression that my parents aren't decent people. They have worked hard all their lives to make a good home for us kids. We have fairly decent security for education, and so forth.

I'm trying to be a good son, and not trying to downgrade my folks, but I'm sick and tired of listening

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Annville, Pa. 17003

to fights that end up with the children taking sides. I'm trying to be open-minded about it, but I tend to side with my father. What advice could you give me to help relieve the situation?—J.K.

I like the mature, understanding attitude you bring to this situation. You have not allowed the family tension to make you hard or cynical. You can see your parents' faults, but accept them as persons struggling to do the best they can under great handicaps, and you are grateful for their devotion over the years.

Your parents need help in the management of stress. They are being overwhelmed by the flood of new demands which ill health and aging have brought to them. The best hope is to look outside the family circle for new resources. A professional marriage counselor would be best equipped to help with the relationship problem. A gynecologist could prescribe medications to ease your mother's distress. Why not test these possibilities with your father?

You cannot be their marriage counselor, and will only get caught in the middle if you try. But you can keep from adding to their burdens by carrying your own load well, and by trying to become independent as soon as possible. And you can be a good listener to your dad.

Q: I am 16 and going with this boy. I think the absolute world of him! We get along beautifully. He seems to enjoy my company as well as I enjoy his. He is very independent just like most guys his age, but he still seems more mature and responsible.

But there is a fly in the oatmeal. Our relationship has a flaw. He smokes. I don't think there is a person in this world that could be more against smoking than I am. I'm just afraid, because of his independent nature, that any talk about stopping would damage our relationship. He knows that I am against smoking, but I have not as yet hinted or asked him to quit.

His parents know he smokes, and he despises the fact that they pester him to quit. I haven't told my parents because I'm afraid they would degrade him if they knew. Once I asked him why he smoked,

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and he said it was because he never had a good reason to quit. So why should he? But he did say if he really wanted to, he could.

So I was wondering, do I have the right to ask him to quit or at least not to smoke around me? And how could I go about it so that he didn't think I was just another person exercising authority? And what should I do if he did light up in front of me! I've considered just getting up and leaving the room, but it would make me feel like I was making a big gripe over a little issue. I'm terribly worried and concerned.—C.J.

I hate to see any young person begin smoking. Medical research has clearly shown the violence done to one's own body by this form of do-it-yourself air pollution. A surprising proportion of those who have tried to quit smoking find it very hard to do so. So it is certainly best to leave it alone entirely.

But your boyfriend needs to make this decision himself. You can express your concern, but it is important to honor his right to choose. You seem to have an unusually strong dislike for the habit. You may need to do a little self-analysis, so you can keep matters in perspective. He is a mature, responsible, and affectionate person—and you enjoy each other's company. Don't these values far outweigh your distaste for tobacco?

It does seem reasonable to request that he refrain from smoking in your presence.

●

Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens. Write to him in care of TOGETHER, P.O. Box 423, Park Ridge, Ill. 60068. —*Your Editors*

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BOOKS

I DON'T think any artist has painted the raw-boned vitality of rural America and the strength and roughness of the American landscape more powerfully than Missouri-born Thomas Hart Benton. His trees have been tossed and twisted by the wind. His roads rush over hills toward horizons. His people have bones and muscles, and emotions. And in all his work there is motion, equally dramatic whether it is active or momentarily arrested.

Benton has been famous as a painter and muralist for many years, but he has not been so well known as a lithographer. This should be corrected by a remarkable catalog. **The Lithographs of Thomas Hart Benton** (University of Texas Press, $12.50) is the work of a Texas lawyer named Creekmore Fath, who bought his first Benton lithograph in 1939. He had Benton's own help in compiling the 80 lithographs in the book, and each of the 80, dating from 1929 to 1967, has the artist's own penciled notation. As a result, this stunning book is more than a catalog. It shows us America before the diesel locomotive, the shopping center, and the superhighway.

Should a 66-year-old surgeon who serves about 500,000 people in a remote area accept a kidney transplant from his 22-year-old grandson? Before you say yes, let us go on. The grandson is married, has a child two years old, another on the way, and a promising medical-research career ahead.

This may sound like a soap opera, but it is one of the very real problems Leroy G. Augenstein discusses in **Come, Let Us Play God** (Harper & Row, $4.95). For almost all of history, he says, man has been in his infancy, unable to control his destiny. Now the knowledge explosion has put us in the midst of 25 years, or at most 100 years, of puberty and adolescence. And the first generation that will have to assume Godlike new responsibilities is in our high schools and colleges right now.

Dr. Augenstein's book on the responsible use of this power has something unique to offer because he is both scientist and sober religious thinker. Chairman of the department of biophysics at Michigan State University, and previously with the U.S. Atomic Energy Commission, he is, also, an adjunct professor at San Francisco Theological Seminary.

"In recognizing this awesome responsibility," he says, "we dare not ever become arrogant or callous, for even though we have no choice but to play a superhuman kind of role, we can never be God." Men, he says, must make decisions together, humbly and prayerfully, and, above all, responsibly.

Seventeenth-century Jesuit astronomer Adam Schall believed that he could prove the superiority of Western science to the Chinese court and convert all China to the Christian faith. So in 1617 he sailed from Lisbon to the Far East.

His mission ended in disaster, and he died under house arrest in Peking in 1666. But 350 years later the People's Liberation Army of China bore witness to the science he had believed in by successfully detonating a test bomb 100 times more powerful than the bomb that blasted Hiroshima.

Adam Schall was one of the first of a long

Threshing. *From* The Lithographs of Thomas Hart Benton. *The artist made it from drawings and a painting he did in 1938. He speculates that the land, near Kansas City, has sprouted ranch houses and swimming pools now.*

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succession of invited and uninvited Western advisers to the world's most populous nation. Some went to China with a sincere desire to help, others went primarily to help themselves. Historian Jonathan Spence believes that many of them did find psychological fulfillment, but the cost was high. He traces some of their efforts in **To Change China** (Little, Brown, $7.95). This solid yet readable book concludes that the Westerners tried to wrap Western values in technical packages, but the Chinese have persisted in taking the packages and spurning the values.

To Change China is good background for *What Happened to Religion in Mao's China?* [page 38], and so is **Pacific Destiny** (Little, Brown, $10) in which biographer Richard O'Connor writes about American statesmen, traders, missionaries, military men, and others who have shaped the United States' policies and attitudes in the Far East. It is informal, lively history.

"Perhaps some of us would think twice before praying for the gift of the Spirit if we knew where He was liable to lead us," says Scottish minister James S. Stewart in **The Wind of the Spirit** (Abingdon, $3.95). But: "Try shutting the door against it, setting your shoulder to the door and barricading it—and it will break the door down."

The Wind of the Spirit is a book of sermons to delight the hearts of those who are hungry for good biblical preaching. Equally compelling to readers who simply want a sermon to say something worth listening to, these are written in a style so powerful and disciplined that they, also, are literature.

Loving the poetic cadences of the King James Version of the Bible, we are likely to forget that Jesus spoke to people in their everyday language, using contemporary idioms, even humor. The New Testament of the New English Bible, which appeared in 1961, brought this home to me. This translation of Hebrew, Greek, and Aramaic texts puts the gospel into the language we use today, and when I began to read it for the first time, it was like having a light turned on.

In March, 1970, the complete New English Bible, with or without the Apocrypha, will be published jointly by Oxford University Press and Cambridge University Press. It will be a time for rejoicing.

At our feet in the grass is a world of jungles and shadowy forests,

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"(I) got 'took' by the kind of book I vow I hate—one of those 'inspirational' numbers. Nevertheless, I did open the little book and I'm glad. It is not one of those jiffy cure-all books. It is simple and utterly devoid of the theological cliche, and I suppose I was charmed with it because it is a fresh, sometimes anguished approach of a young wife and mother who is hard beset by what she calls 'the dailiness' of her life and reaches out to God from the midst of confusion, distractions and her own bumbling error." —Celestine Sibley, *Women's News Service.* $2.50

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There is beauty and color there, too: tiny wild flowers, sparkling dewdrops, the magnificent detail of a single flower.

This is the world Howard G. Smith introduces young people to in **Hunting Big Game in the City Parks** (Abingdon, $4.95). An excellent writer as well as a competent naturalist, he is an extraordinary guide to adventure too easily bypassed, and there is a rare quality of excitement in this book. It shows you don't have to be in the country to enjoy nature.

Early in his teaching career Canadian professor Laurence J. Peter applied for certification in another province. In a few weeks the application came back with a letter that said: "The new regulations require that such forms cannot be accepted by the Department of Education unless they have been registered at the Post Office to ensure safe delivery. Will you please remail the forms to the Department, making sure to register them this time?"

He began to suspect that the local school system did not have a monopoly on incompetence. Looking around, he saw that every organization had a number of people who could not do their jobs. After analyzing hundreds of cases of occupational incompetence, he formulated *The Peter Principle*—that in a hierarchy every employee tends to rise to his level of incompetence.

Dr. Peter and Raymond Hull, son of a British Methodist minister, have expounded on the principle in a book that is a masterpiece of deadpan humor. As I write this, **The Peter Principle** (Morrow, $4.95) is well up on the best-seller list. It should be.

In 1954 television star Art Linkletter and some Hollywood friends formed an investment syndicate and went to Australia looking for opportunities. They settled on growing rice on 500,000 acres at Humpty Doo, in Australia's Top End.

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the monsoon rains; the rains themselves, 65 inches of water a year, coming down mostly at one time; water buffalo that trampled the plants; and crocodiles 20 feet long that made it dangerous for workmen to go into the flooded fields. After they had poured more than 2 million dollars into the project, the Hollywood Pioneers gave up.

Linkletter, though, had learned to love Australia, and he embarked on the development of a sheep station on a huge tract of barren land at a dot on the map called Esperance, "city of hope." Ten years later the *South Australia Stock Journal* called this successful venture the show place of West Australia and since then Linkletter has expanded his operations to include a cattle station in northwest Australia.

Linkletter Down Under (Prentice-Hall, $4.95) is his story of what happened, told without attempts at humor except for irreverent drawings by down-under artist Paul Rigby. It is absorbing and full of information on what Australia and Australians are really like.

In 1967 a young priest cried out against the rigidity and dogmatism of the Roman Catholic Church in a startling book. *A Modern Priest Looks at His Outdated Church* was an instant best seller.

Since then Father James Kavanaugh has left the priesthood and the church. He writes, lectures, does counseling. He has married. And he is the author of a new book. **The Birth of God** (Trident, $4.95) sings with the joy of unfettered faith in God and accepts Jesus as brother and friend but not as savior, rejects all institutional religion and religious myth.

It will not please conservative readers, death-of-God theologians, or numerous people in between. But in its self-searching and floundering, it is a moving human document.

For some time now, a roly-poly badger named Frances has been entrancing small fry, and now Russell and Lillian Hoban have come up with another Frances saga. This time Frances is frustrated because Albert won't let her play baseball with the boys, so she organizes a no-boys picnic for herself and her little sister, Gloria. Of course, Albert can't resist the food, and the picnic ends with everybody having a good time.

Best Friends for Frances (Harper & Row, $2.95) is a humorous view of feminine durability and ingenuity in the face of masculine exclusiveness, and little girls will take it to their hearts. —*Helen Johnson*

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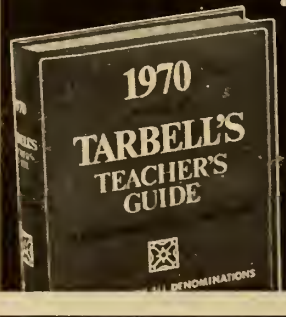

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Fiction

DO YOU EVER tire of the avant-garde? Do modern novels sometimes seem hopelessly meaningless? Are you fed up with four-letter words and the description of intimate sexual scenes? Are you beginning to question the value of standing for freedom when it usually turns out to be indecency?

If any question finds an affirmative answer in your mind, then I have the book for you. And being a square myself (which does not necessarily mean a reactionary), I have long grown weary of championing free speech which turns out to be nothing but slovenly filth. I read book after book hoping to find one that will be an oasis in the midst of a hot desert. So when it was announced that Abingdon would publish a novel, I waited with great expectation.

That novel is HUSHED WERE THE HILLS by Millie McWhirter (*Abingdon, $3.95*). To increase my pleasure, Miss McWhirter autographed the copy sent to me, and so I have a semipersonal relationship to the whole production At last I have a book I can recommend enthusiastically to the little old lady in Pasadena. Incidentally, it did my soul good to know that it is still possible to write and publish such a book. Now we'll see if there are enough people like us to give it a good sale.

Hushed Were the Hills is about a young widowed schoolteacher who moves to the hills of Tennessee with her daughters Mildred and Polly. It is depression times and the schoolteacher with much common sense and character fits into the community and becomes a friend of the people. She finds that in the backwoods the great human drama is played sometimes with deeper interest, more exciting possibilities, than in the sophisticated city. She does not use bad words nor experiment with other wives' husbands.

This simple novel by Miss McWhirter takes a fellow back to real life. I think you will find it as I have found it, a wonderful experience.

My next book is NIGHT BEFORE THE WEDDING by The Gordons (*Doubleday, $4.95*). I remember someone asking a man once what he did when a friend's book came to be reviewed and he faced the problem of speaking an objective critical word about it. He said the answer was very simple: any man who would not give a friend's book a good review was a rat.

The Gordons are friends of mine, fine United Methodist lay people. But luckily for me, I do not face any dilemma in reviewing their latest book because it has their usual finished style and first-rate workmanship. Anything that comes from their pens is looked at with anticipation by all who have read their previous books.

This is the story of Gail Rogers, a pretty young secretary who is about to be married. Then she finds herself completely at the mercy of a man who phones her and demands her co-operation in collecting blackmail. She informs the police. I cannot tell you much more because it is a mystery. Hawk, a police lieutenant, and Jenny Barton, a police psychologist, are good ones, and the young criminal attorney for whom Gail works and whom she is planning to marry is a very nice guy.

You will like this book if you ever need to relax at the end of the day. You will like it if you have "a cultivated mind" which Christopher Morley said was a sign of those who read mysteries. It is entertaining and my guess is that you need it, too.

I cannot help but comment on one thing that is most extraordinary, namely, the book is written by a man and his wife. Gordon and Mildred Gordon work together and he described to me one night when we were at their house for dinner how they divided up the responsibility. When a man and his wife can come through it all with peace and harmony in the family, that marriage is built on a rock.

Finally, let us look at FORCE TEN FROM NAVARONE by Alistair MacLean (*Doubleday, $4.95*). This is a wonderful book of its kind, and I do not know anybody who excels MacLean in writing about hard, tough men caught up in war. If you have looked at *Mission Impossible* in the days past, you know the kind of fellows Keith Mallory, Dusty Miller, and Andrea Starros are. The British Intelligence sends them into Yugoslavia to work with the partisan allies. Not the least of their hard jobs is to discover who is who and which partisans can be trusted. This wild impossible plan has to work perfectly, and it demands judgment as well as rare physical skill. But if they can pull it off, it means a big boost for the Allies and a great blow to the Nazis.

MacLean's work is great because he understands that the dangerous situation and exciting happenings are never ends in themselves.

Let me moralize a little further. In all three books we are introduced to environments so different that there can be no drawing of parallels. Yet, looking a little closer, we find that the young mother in *Hushed Were the Hills* and Gail Rogers in *Night Before the Wedding* and the three Commandos in *Force Ten From Navarone* are all the same kind of folks. They have pride; they carry responsibility. They are all the kind of persons you would like to have for your neighbor and to have one for a friend would be a choice gift, indeed.

People live in different places and under different obligations, but the kind of persons they must be is about the same. This, dear friends, is what the gospel has been saying to us for 2,000 years. The truth of this has impressed me so much that I think I will preach on it next Sunday. The good Lord bless you.

—*GERALD KENNEDY*

Bishop, Los Angeles Area, The United Methodist Church

Jottings

Noting the date of this issue, we wondered if it would be proper for us to say that the month of October has a lot of charisma. Naturally, we went to the dictionary to look up the word because it is being thrown around rather generously these days, mostly at politicians.

Charisma, we learned, is "a personal quality that gives an individual influence or authority over large numbers of people . . ."

Well, October isn't an individual, but we think it has a lot of charisma just the same. Along with June and December, there seems to be something special about this month.

As everybody knows, October is the month of burning leaves, plump pumpkins, Indian summer, golden apples, new sorghum, harvest moons, and the bracing promise of frosty mornings. Would you permit us to add that it also is a never-forgotten anniversary here at TOGETHER?

Yes, herewith, we embark on the 14th year of publication of United Methodism's family magazine . . . a fact which, for us, adds even more charisma to an already wonderful month.

STAFF

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Fulfillment Manager: *Jack I. Inman*
Publisher: *Lovick Pierce*

When one member of our staff seems to have pulled more than his share of the load for a particular issue, we think he deserves a little recognition.

Around the office we are calling this "the **Newman Cryer** issue," because of our associate's three major articles, two of which feature his own photographs. [See pages 8, 13, and 54.]

An astute and thoughtful Alabamian, Mr. Cryer started work for The Methodist Publishing House after serving in the navy during World War II. Since 1946 he has held a number of important editorial positions: editor of *The Pastor*, 1946-56; managing editor CHRISTIAN ADVOCATE, 1956-60; editor *Methodist Layman*, 1960-64; and associate editor, TOGETHER, for the past five years.

We envy professional free-lance writers who can set up shop anywhere—Europe, the South Seas, or RFD America—and grow prosperous on the written word.

On the other hand, we admire the part-time free-lancers, particularly the housewives, who have full-time jobs staying at home and rearing their children, but somehow find time for writing.

Such a writer is Mrs. **Andrea Herman** of Akron, Ohio, a mother and housewife who writes and sells material for both adults and children in a variety of markets. Her output includes humor, verse, epigrams, and the type of message found on greeting cards—not to mention something titled *The Empty Cupboard Cookbook* (A. S. Barnes & Co.)

When we saw her *Are You A No-It-All-Mother?* [page 44], we asked Mrs. Herman to tell us something about herself and her attitude toward free-lance writing:

"I believe things *have* to happen to people in order to make life vital and interesting, which is probably why I took up writing. I can sit behind my typewriter and *make* things happen—a frivolous little humor piece, an in-depth probe of a disturbing social issue, the fantasy of a story for toddlers, the rollick and rhyme of a children's verse—whatever I feel like doing at the moment."

We recall Dick Underwood as a quiet, unassuming young man who arrived with a master's degree in journalism from Northwestern University back in 1957. A virtually anonymous member of our staff for two years, his brilliance and hard work earned him the title of executive editor after only three years; and four years later (in 1964) he became editor.

Then, only a few weeks ago, we took a pencil and marked out the name of Richard C. Underwood as editor of TOGETHER. School bells, which begin ringing earnestly in October, had called him back again—this time to Boston University where he is director of publications.

He was more than a gifted editor, one of the youngest in the denominational field; he was a kind counselor, a tolerant and understanding friend. Under his guidance, TOGETHER more than maintained its excellence of content; it kept pace with events, it looked ahead, and faced critical issues squarely. He was more than an armchair Christian.

When our pencil removed his name from the staff listings at the bottom of this page, others took over his daily chores. That does not mean, however, that Dick Underwood's influence is gone from these pages. That will remain for months, perhaps for years to come.

—*Your Editors*

ILLUSTRATION CREDITS

Cover—George P. Miller • **Pages 3-4-5**—Robert L. Sonds • **8-9**—John A. Lovelace • **13-54-56-57-58**—Newmon Cryer • **20**—B. & L. Photographers • **21**—Twentieth Century-Fox Film Corp. • **23-26**—Edward Wallowitch • **28 L.**—Larry J. Crewell, **R.**—Gray Studio • **29**—Eugene H. Walters • **36-37**—Bob Smith • **39**—Wide World Photos • **40-42**—Boden Teague • **63**—From *The Lithographs of Thomas Hart Benton*, courtesy of University of Texas Press • **69**—Mrs. Walter A. Michel • **25-31-32-33-34-35-49-68**—George P. Miller.

TOGETHER's 14th Photo Invitational:

'Joyful, Joyful, We Adore Thee'

A 1967 Invitational *winner from Mrs. Walter A. Michel, Grenada, Calif.*

THIS well-known hymn, originally a nature poem, provides a happy theme set to great music. It is a hymn of praise full of the same color and imagery that has inspired some of our most successful *Photo Invitationals* in the past.

Dr. Henry van Dyke, a Presbyterian minister, wrote the poem in 1907 while on a preaching visit to Williams College in the Berkshire Hills of Massachusetts. And the music is from the finale of Ludwig van Beethoven's immortal *Ninth Symphony*.

As in the past, you may want to base your pictures directly on the lyrics of the hymn. Or you may want to take a single phrase and let that spark your imagination, bringing your camera to focus on the whole wide world or the heavens above. (Only the first stanza of the hymn is reproduced here. Your hymnal will include additional stanzas.)

At any rate, we thought you'd like to start thinking about picture possibilities now, well ahead of next February's deadline. Remember, we'll pay $35 for each color slide used. It isn't too early to start shooting!

HERE ARE THE RULES:

1. Send no more than 10 color transparencies. (Color prints or negatives are not eligible.)
2. Identify each slide; explain what portion of the hymn inspired it, where it was taken, and by whom.
3. Enclose loose stamps for return postage. (Do not stick stamps on anything.)
4. Entries must be postmarked on or before February 1, 1970.
5. Original slides bought and all reproduction rights to them become TOGETHER's property. (For their files, photographers will receive duplicates of all slides purchased.)
6. Slides not accepted will be returned as soon as possible. Care will be used in handling transparencies, but TOGETHER cannot be responsible for slides lost or damaged.

Send entries to: **Photo Editor, TOGETHER, Box 423, Park Ridge, Ill. 60068**

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